

57



Digitized by the Internet Archive
in 2015

<https://archive.org/details/lifelightforwome245woma>



VOL. XXIV.

MAY, 1894.

No. 5.

Expect Great Things from God. Attempt Great Things for God.

ALL friends of missionary work in Constantinople have been much pained to hear of the death of Mrs. Joseph K. Green, who has labored in Turkey for nearly thirty-five years. A recent letter from Miss Gleason speaks of her death as follows: "You have heard of the sad news of dear Mrs. Green's death. It came so suddenly to us all it still seems like a dream. It is a very great sorrow. She was so bright and cheerful, forgetful of self, living only for others. Her home, her time, herself, were so thoroughly consecrated, she did so much to make every one about her so much better and happier, how can we get on without her! How strange God's dealings are! He must have wanted her very much to have taken her away when she was seemingly so necessary in her home and in the work. I wish you could have heard her praises from everybody—the washerwoman, the poor, tired mother with a baby, the father and mother of a little crippled boy whom she visited every Sunday till God took him home, the neighbors for whom she had always a sweet smile and cheery word, and oh! so many loving friends. Her feet seemed to be winged as they carried her up and down stairs to wait on their many guests, here and there to visit among the people."

SINCE the news of the death of Miss Charlotte Tucker reached England, many details of her splendid work among the zenanas of the Punjaub have appeared in English periodicals. One says of her: "In a wide sense—wider, perhaps, than the children of to-day know—Miss Tucker was A Lady

of England (A. L. O. E.); but in an even wider and more honored sense she was a woman of India. Though her works fill eleven pages of Messrs. Nelson's catalogue, and nearly as many columns in the catalogue of the British Museum, she was not so much a literary woman as a Christian teacher. Her books struck the keynote of her high teaching; and after she had sent them forth to the young people of England, she herself bore the message they carried to the natives of India. Leaving England in 1875, for eighteen years she gave her life to devoted work, the value of which cannot to-day be estimated. Money, influence, personal and literary gifts were all freely laid out in the service of the women and boys of the Punjab. Stationed at first at Amritsur, the chief seat of the Sikh religion, she soon removed to Battala, where most of the remainder of her life was spent. In attending the consecration of a new church at Bairwhal she caught cold. She was removed to Amritsur for better medical attendance; but in spite of every loving ministrations the end came on December 2d."

THERE is a sad interest to all lovers of missions in opening the *Missionary Herald* for April, to see the faces of two veteran missionaries of the American Board, Rev. J. E. Chandler and Rev. Alden Grout, who finished their earthly life within a few days of each other during the month of February. Both lives have covered long and eventful histories in missionary annals,—Mr. Chandler in the midst of the old civilization of the Hindus, and Mr. Grout with the wild savagery of Africa. Both have laid foundations for a true Christian civilization, upon which others have built and shall build, the results of which will be known only in eternity. "Father Chandler," as he was called in the mission, was always a warm friend of our Board, and his wife and daughters, Mrs. Charlotte Chandler Hume and Mrs. Gertrude Chandler Wyckoff, have been among our most prominent missionaries.

WE think it is more true of a woman than of a man, that when she once throws aside the Christianity that surrounds her life with everything that is good and beautiful, it is impossible to tell to what extremes she may be led. A most surprising instance of this is the course of Mrs. Annie Besant. Born the daughter of an English clergyman, educated in a church that so wisely guards and guides its children in all church matters, she has wandered through all the phases of religious doubt down through theosophy, till she has reached a point than which it would seem she could go no further. According to an Indian paper she has become a heathen goddess. The paper says that as she was visiting the Temple of Menarchi, in Madura, not long since, she was met by a high official, who hailed her as an incarnation of one of their goddesses, Saraswati. Strangely enough Mrs. Besant imme-

diately accepted his announcement as true, and walked barefoot through the temple, bowing to the gods of Ganesha and Subramia.

We can scarcely credit this story as an actual fact; unless it is confirmed beyond a doubt we must believe that it must have its foundation in the imagination of some Hindu brain, or that the sudden freak of the moment has been magnified into an important event.

THE movement for the higher education of women in India grows apace. At one of the public meetings of a recent session of the North India Conference, Miss Isabella Thoburn, the sister of Bishop Thoburn, the lady with whom Lady Dufferin studied the Bengali language, spoke very strongly of the vitality of the movement. Since all the candidates for college have been Christians, she advocates the establishment of a Christian woman's college. She stated that each pupil in the Lucknow Woman's College has a definite, practical purpose in seeking a college education. This fact alone is a sufficient answer to the objection that girls do not need, or cannot utilize, a college education. Miss Thoburn closed her address by urging that all college students, both boys and girls, should work directly for the help of India. "If the girls and boys will learn to work and live for India, and to this add the motto, 'India for Christ,' the education of our young men and women will merit and secure the sympathy and support of the intelligent patriotism and Christianity of the country."

OUR readers will be glad to know that the Morning Star arrived safely at Honolulu, March 22d. Her passengers were Dr. and Mrs. Pease and their family, Mrs. Forbes and her child from Kusaie, Mr. and Mrs. Rand from Mokil, and Mrs. Logan from Ruk, all of whom arrived in San Francisco April 7th. The work on Ruk was very much interrupted by fighting among the natives, and wears a discouraging aspect. The Spanish authorities have not allowed the missionaries to communicate with the Ponapeans in any way, not even to leave a letter. A successful year is reported at Kusaie, although the circle of missionaries there is made very small by the coming away of those mentioned. It is hoped they will be gladdened by reinforcements on the return of the Star.

THE news of the death of Mrs. Isabella G. Clark, for thirty-five years a missionary in the European Turkey Mission, will not be unexpected to her friends in this country. Mrs. Clark was a missionary of the Woman's Board from 1875 till 1887, when failing health led her to sever her connection with us. Even in her weakness she was a great power for good in the community at Samokov, and was much beloved by all who knew her.

MEXICO.

CUCA.

BY MRS. SARA B. HOWLAND.

THESE spring days, with their glowing wealth of blossoms, remind us of Cuca. She loved the flowers, and how she would have reveled in the beauty of our old garden; what bouquets she would have gathered for the *señoritas*, and what daisy chains she would have made for the children! I hope she knows how we love and miss her: but she has far more than we could give her, in heaven. I have tried, more than once, to write of her self-sacrificing life and heroic death, but the pen falls from my fingers. It is hard to express what she has been to us all in our first ten years of life in Mexico.

Refugio (Refuge) was her name, and a real refuge she was to us all in times of trouble. Her plain, kindly face was one that babies loved to kiss; and there was not a child that would not have called her beautiful. The name they learned even before mamma was Cuca,—the caressing diminutive applied to all girls born on the day of our Lady of Refuge,—and Cuca she came to be to all those who loved her.

She came into Mr. Crawford's family soon after their arrival in Guadalajara, and was the first to welcome us as we came in utterly exhausted after the terrible diligence ride. It was she who tried to tempt our appetites with the best of Mexican cooking, and was comforted for our seeming lack of appreciation by our delight in the beautiful roses and delicious fruits we did not have to learn to like.

How pleased she was when we began cooking, a few days later, in the smoky kitchen, where all the stovepipe in the city of Guadalajara failed to reach the high roof, and where we had to bake our mince pies in an earthen dish with coals above, after we had chopped the meat with a hatchet and rolled the crust with a bottle. It was she who taught us the name of everything about the kitchen, how to count our money, where to buy to the best advantage; and we all came to send by her when we wanted anything especially nice, for she always found the ripest fruit and the freshest eggs, and every old vegetable woman gave her more ears of corn and larger potatoes than to any one else.

We can never forget those days when she watched with us over our darlings.—tiny baby Herbert, and sweet "little Pet," and darling little Margarita,—to whom she taught so many cunning ways; and we could not help being touched and helped through the hard times by her faithful devotion and her heartfelt grief.

When the sad day came that there was no longer a baby in the mission house, an American friend who had little ones asked for her help: and with many tears she left us for her new home, which, however, was not far away. Here she soon became invaluable, and devoted herself to her new charges; but she never forgot her old home or her gratitude to all those who had first shown her the Way of life, and many a penny was saved from her own food to buy fruit or candy for the children; and when it happened that the Señorita Sara was left alone in the house, she would ask permission to go and take care of her at night, coming in late, and sleeping on the floor by the bed, stealing away to her work when the first rays of light were visible in the morning.

When pay day came she never had a penny left for herself. A *camisa* for her son, a *vestido* for his wife, flowers for one señorita, fruit for another, and candy for all the children,—was it a wonder that she always wore an old sack and a faded skirt? If we gave her a new one, it would appear on some of her numerous friends within two weeks. The kitchen was full of relatives waiting for a meal, but never a morsel did she give of what belonged to the señoritas. She gave away the best of her dinner and smilingly ate the remnants, and it was her greatest joy to give something to somebody. Was a collection to be taken for a sick church member, or to send Bibles to some poorer church, or to take a share in a missionary ship, she was always the first to say, "I will give." How well I remember the tearful interest with which she listened to the story of the Sandwich Islands before the Morning Star was sent, and how she said, "Oh, I am so sorry for those poor ones, and I will pray God to bring them to the light."

How merry we all were that bright afternoon that was so soon turned to darkness. An American friend had given one of her pleasant teas to welcome our dear guests from the United States, and the little ones were happy to be asked too, because Cuca was to be there, with her latest charge, a sweet two-year-old boy.

While we were at the table she was entertaining the children, who were seated in a circle around her, listening to one of her stories in which they took so much delight, and not an anxious thought disturbed any of the mothers' hearts.

Suddenly a piercing scream made us all rush from the table, to be met by a blazing figure, while the *patio* was full of glare which hid the screaming children from our sight. There it stood motionless, with seemingly no power to move. In a moment one had run for shawls, others for water, and another seized her burning skirts and drew her to the floor, while a large rug that was thrown over her had extinguished the flames.

As one of the party crept near, lifting the charred rug and calling, "O Cuca, Cuca, is it you?" came a faint voice, "Is the baby safe?" Yes, the baby was safe, with only a tiny scorch on one yellow curl and a few little burns in his white dress, and the other children were safe too; but every mother's heart shuddered at the thought of what might have been but for her presence of mind.

From their incoherent stories we could only gather that the large lamp, placed for safety on the broad, high window seat, had been knocked over by the shutter, blown by the wind, and had fallen into Cuca's lap. She threw the baby under the bed and kept the frightened children from coming near her until help came, and then she was too bewildered by pain to know how to help herself.

She was tenderly lifted in strong arms and laid on the bed, while a skillful physician dressed her burns; she was given opiates, and everything possible was done to relieve her agony, but no words can picture that terrible night. It was heartrending to hear her beg her pastor, whose simple remedies had many a time relieved some pain, but who was powerless now, "O sir, you who know how, better than the doctors, please come and cure me!"

The other servants in the house were Roman Catholics, and they did their best to induce her to send for a priest. "I have confessed my sins only to my Heavenly Father for years," she said, "and shall I not go to him now?" "You will be eternally lost," they pleaded. "No; I trust in my Saviour who died for me." In all her suffering we wondered that she did not utter one complaining word, and her prayers were all to be made faithful to the end, that she might endure her agony, or that she might be taken at once.

When morning came the pain was somewhat relieved, and we began to hope; but the burns, which covered a large part of her body, were too many and too deep to permit her recovery. She fell gradually into a stupor, and while the church was praying for her at its Wednesday evening service she quietly fell asleep, to wake beyond the reach of pain and suffering.

All the church mourns for her, and every one has some kindness to remember. The old market women in the *plaza* said to one another: "She was good, if she was a Protestant. We have known her for years, and she was honest and true." The little ones still grieve for their faithful friend, and night after night, for weeks and weeks, came the sorrowful cry from the children's room, "O mamma, tell me what to think about; I keep remembering Cuca." "I prayed to God to save Cuca, and he didn't. Why didn't He, mamma?"

Ah, who can understand? Only because her work was over, and she was

to be saved the toil and care of her earthly life, did the Lord lead her through her last fiery trial to her eternal rest.

When the crowning day comes, many an humble face will glow with an unexpected radiance, and the gems from the dark corners of the earth will shine among the brightest in the heavenly diadem. Shall we not give thanks that we are allowed to see what the Divine love can do when it shines into a poor Mexican heart? And shall we not take courage to work for the many who are only waiting to hear the good tidings of a salvation as free and boundless as is the great heart of God?

GUADALAJARA, MEXICO.

BOARDING SCHOOL AT CHIHUAHUA.

BY MISS MARY DUNNING.

THE Chihuahua boarding school has just passed its fifth birthday, and naturally we turn our thoughts backward, and pause a little to think of the days gone by; and perhaps our friends interested in our welfare will be glad to know of our progress in this time.

I well remember the morning I arrived, and on going into Mrs. Eaton's dining room saw the four girls at their breakfast. They constituted the boarding school in its beginning. Mrs. Eaton had come from her home, with all her household, to be with them till some one else could care for them. They did their own washing, ironing, cooking, in fact all their own work, outside of school hours. The day school was under the care of Miss Keyes, who had for a time tried managing a boarding department, also, but found it too heavy for her strength; she continued, however, with the day school until the 1st of May, 1889, when she left for the States, and I took charge of the day school at the end of vacation, the 1st of August.

For two years Mrs. Eaton directed the boarding department, there being eight or ten boarders, at the end of which time I took them under my care. Most earnest appeals were made for a normal teacher, to superintend the day school, and the preparation of several large girls who needed training for the teaching of outstation schools, and also that I might have time for the music pupils, as Mrs. Eaton needed her time for outside work. Our appeal, however, did not meet a response, and we found ourselves casting longing eyes toward Parral, till our good friends there almost frowned at us. But we were not abashed, and finally made bold, and plainly asked them to lend us Miss Prescott for a time (!). Seeing the needs of the case they graciously consented, and Miss Prescott came to Chihuahua in the summer of 1890.

continuing with us for two years; during which time the day school grew apace under her efficient management.

At last our appeal found a response, and we were encouraged to expect re-



DON EUGENIO DURAN AND HIS LITTLE GRANDDAUGHTER.

inforcement in the fall, in view of which Miss Prescott left us, carrying with her our deepest gratitude for help in time of need. We were all greatly rejoiced when it was decided that Miss Holcomb could join our work here,

and would be here in October. She at once took all the English classes, and before the end of the year some Spanish classes also. Being a kindergartner she has several hours of such work in the primary department, as we are not yet able to have a regular kindergarten.

There have been about forty girls in the boarding school since it began; of these only five have been self-supporting. During the two years just past we have had more boarders than ever before; and at the close of 1893 it was found absolutely necessary to reduce expenses. This we did by returning to their homes some of the younger and more backward girls, and sending out to teach two of the more advanced ones. These you see in the picture, Zenaida Poblano at the left, Jesusita Escorza at the right. Zenaida has gone to take the school at Zaragoza. She is the only one who has been in the school the five years, and has done very well indeed, is particularly neat and careful in all her work; an earnest Christian girl, a great help in the Christian Endeavor Society. Many of you know more or less of the history of her grandfather, Don Eugenio Duran (whom you see with his little granddaughter, younger than Zenaida), the old Indian educated in the United States, and that Zenaida has been supported here by friends interested in her for her grandfather's sake.

Jesusita had not been with us two years, but was much more advanced when she came than many of them, and has made the most of her time, studying and practicing with unflinching perseverance. She is a most enthusiastic Christian Endeavor worker, and has in this short time since she went from here started a Christian Endeavor Society of fifteen members in Guerrero. We expected her to take a school near Cusi, but that place is not available now. She will probably be given a position in the public school of Guerrero, and can at the same time be of much help to the little congregation of believers there, playing the organ for them, and assisting in their various meetings. I miss Jesusita's song in the morning; when I would knock at the door to awaken them she would almost always respond with some hymn, frequently with "Awake, my soul."



ZENAIIDA POBLANO. JESUSITA ESCORZA.

Doubtless some will remember Mrs. Eaton's article, "A Modern Heroine," in LIFE AND LIGHT of August, 1890. The subject of this article has since been in the school for a year and a half, Maria Gonzales. We thought first to



MARIA GONZALES AND LIDIA ROMERO.

make a teacher of her; but finally this idea was abandoned, and she gave herself to studying the organ while here, to be able to play for the church in San Buenaventura, of which she has been the ruling spirit. Lidia Romero,

Maria's cousin, the smaller of the two girls, is still in the school, in her third year, one of whom we have great hopes, she is so painstaking in all she does: for the past month she has stood one hundred in three of her studies. All of these girls and the others at present in the school are members of the Christian Endeavor Society, and all but two professing Christians; one of these is a candidate for the coming communion. In their Christian characters they are not as strong as those who have always had Christian training, and some traits are so bred in them that they will show themselves now and then; but I am sure they are earnest, true Christians, and it is a great delight to see them grow. One evening at prayers I said I had something I wanted to say to them, when one of them, expecting a reprimand, said quickly, "It's a long time since you had to talk to us; we're getting better, ar'n't we?" Yes, I think they are; though there are some of the younger ones whose goodness is as yet not at all alarming. Deceitfulness, disobedience, and backbiting are prominent sins, and it is not to be wondered at when you think of their early years, and how little of the true spirit of the Master has been taught them; and this is our great work that Christ may be formed in them, changing them into noble Christian women,—mothers and teachers,—whose influence shall have much to do with the uplifting of their beloved Mexico.

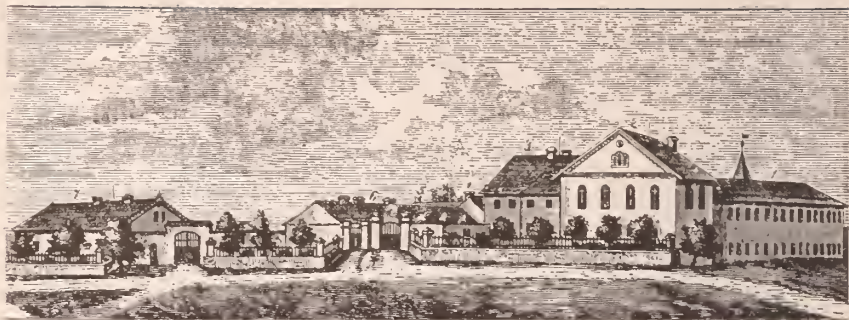
AUSTRIA.

THE BOARDING SCHOOL AT KRABSCHITZ.

BY MRS. RUTH E. CLARK.

In order to appreciate our little "Mount Holyoke of Bohemia," one must keep in mind that it is the only Christian boarding school for Protestant girls in this land of Huss and the martyrs.

The growth of the Krabschitz Institution has not kept pace with our hopes and prayers. This continued feebleness is due to three causes: the great poverty of the people, the inability of the mission to grant reduced rates to more than a very few, and the difficulty of complying with all the requirements of a government not friendly to such a school. It is only during the past year that permission has been obtained from the authorities for classes more advanced than those in the best public (common) schools. This new concession opens a new era for Krabschitz, if only there was money to make it possible to receive applicants at reduced rates. Within the past year an orphanage for girls has been opened in the old seminary building. At present it is a very small institution, because of limited resources. In time it should become a valuable assistant (source of supply) for the Krabschitz school.



KRABSCHITZ BOARDING SCHOOL.

Referring to the picture of the present seminary, number one is the building containing recitation rooms and dormitories, number two is the chapel, number three is the home of the principal, or director, Scholtess, number four, five and six represent dining hall and kitchen. Number seven is the house of the farmer who cultivates the fields belonging to the school.



PASTOR SCHUBERT.

Many friends of Krabschitz will be glad to see the pictures of the founders, Pastor and Mrs. Schubert, with whom and for whom the ladies in America erected the present building. Pastor Schubert died in 1885, but Mrs. Schubert still lives at Krabschitz.

The genial Pastor Scholtess and his efficient wife are now at the head of the institution, and are worthy of all confidence and support. Miss Nicek has charge of the so-called fifth class, Miss Chroust teaches the sixth class and assists the principal in instructing the advanced pupils. Miss Sturz has charge of the sewing and the fancy-work, and the oversight of the dormitories, and of the clothing of the

pupils. She also assists Miss Vasa in music and German. The teachers are all former pupils of the Krabschitz Seminary.



MRS. SCHUBERT.

number, fifteen became teachers in public schools, ten others became teachers of fancywork or in languages, two are deaconesses caring for the sick, eight are pastors' wives, one is a missionary in Labrador, one is the wife of a minister in America, two are the wives of evangelists, one is the wife of a colporteur in Bosnien, several have married teachers. Others are useful wives and mothers, and many assist

With regard to the present year, Pastor Scholtess writes: "We have now thirty-one pupils, of whom twelve are in the advanced classes. Besides the regular studies, all join in morning and evening prayers, all attend divine service on Sunday, and participate in the exercises of the Sunday school. Special singing lessons and lectures in church history and with regard to missions, form an interesting feature of the school. The deportment of the pupils is all that we can wish. In some we notice a marked Christian earnestness. One scholar, who left the Roman Catholic Church to join us, is much persecuted by her friends, but she bears it all with great patience and faithfulness."

The Krabschitz School has had from the first five hundred pupils. Of this



PASTOR SCHOLTESS AND MRS. SCHOLTESS.

in Sunday schools, with regard to which they had their first training in Krabschitz. What shall be the future of this institution that has won its way to the hearts of many sisters in America?

SPAIN.

A SHORT HISTORY.

Chapter I.

BY ALICE GORDON GULICK.

THE subject of our Christian Endeavor prayer meeting the other night was The Christian Work of our Former Pupils.

A circular letter was sent to each one some weeks previously asking for information, and inviting those who wished to mention subjects of prayer. The result was most gratifying. The meeting was animated and the influence of the letters from the workers upon those now studying was most marked. There were so many that we have enough left for another meeting, and for many a moment of thanksgiving to God who is blessing these girls in their often difficult work.

Some statistics were gathered from these letters and other records which ought to be mentioned. We discovered that thirty-three have taught; twenty-four being now actively engaged in Christian work, the aggregate time of service being about two hundred years. Seven have married pastors, teachers, or evangelists.

The letters have been a real refreshment to our spirits. Several acknowledge that they appreciate now the great privileges they had here, which they did not realize at the time.

They have left the "nest," as one styles this home, and find the World a difficult place. As evangelical Christians they are often placed in positions requiring great moral courage.

We who have watched these girls in their development, cannot but note the change from the often ignorant, listless child to the bright, active, well-informed Christian teacher. The change is often physical as well as intellectual.

In Madrid three of our girls walking together were called, "Inglesas" (English) by some small urchins.

Chapter II.

SOME I HAVE KNOWN.

BY CATHARINE H. BARBOUR.

Although so many of our pupils have become teachers or pastors' wives, these are not the only vocations open to them.

I have before me a letter written from Massachusetts by a Spanish girl, who, with her sister, has gone to the United States to learn English. At present she is caring for a lady eighty years old, and writes: "Sometimes we talk of religion, and I have been surprised to learn that here, even as in Spain, it is necessary to teach the gospel. This lady, for example, does not believe herself a sinner."

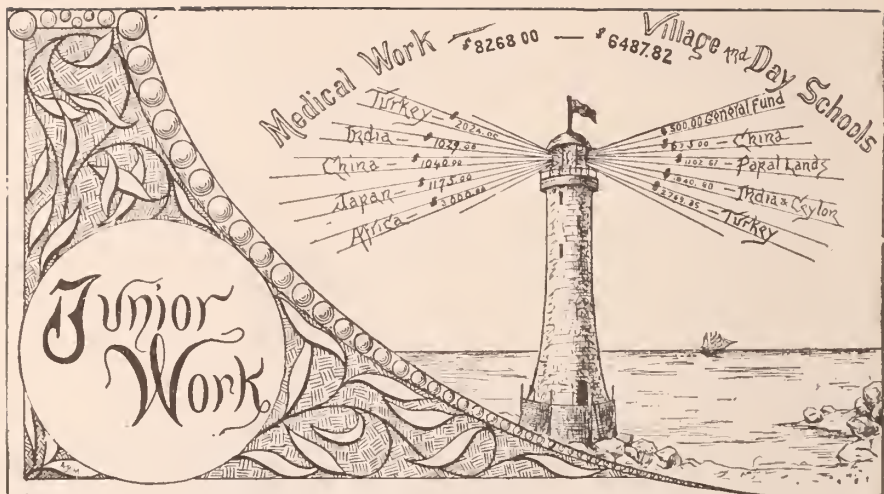
Another writer is an English girl, who, after spending two years with us, began the study of her chosen life work,—nursing. She gives us a detailed account of her busy day, filled with loving ministrations to the twenty-two little ones for whom she is one of the senior nurses. It is possible that after her training is finished she may find her way back to Spain, to carry bodily and spiritual healing into homes which would otherwise be closed to the gospel.

Two other English girls, sisters, who are living with their parents in Bilbao in a luxurious home, have not lost the helpful spirit which prompted them when here to ask a share in teaching in the night school. They write of their work in the Seaman's Mission, and of their frequent visits to a Foundlings' Home belonging to the mining company of which their father is Director.

A Spanish girl who is working in a shop in Zaragoza writes of their Christian Endeavor Society, and of the recent additions to their church, rejoicing especially over the fact that one of her shopmates was among the number.

Another, who is teaching in Figueras, writes of other work also: of her night class of twelve young women whom she succeeds in bringing to the Y. W. C. U. meetings once a week by giving them the usual lesson before the hour for the meeting; of a weekly gathering for the women, in which she takes a part; and of her visits each Sunday to a neighboring village to play the organ for the service held by the Evangelist.

(To be continued.)



— To give light to them that sit in darkness Luke 1:77 —

HOUSE CLEANING UNDER DIFFICULTIES.

BY MISS EMILY C. WHEELER.

WHEN school closed for two weeks, I came home at noon to find my poor mamma, who has had no help for some weeks, engaged in cleaning house downstairs, and I was at once engaged in the same work. It is no joke, after having one woman for thirty-five years,—fifteen years as cook,—to be stranded with none, and only schoolgirls, whom we are supporting, to help clean house; but so it was, and into the dirt we went. Now as those days of cleaning are a pretty good picture of the variety of work, I propose to tell you something of my life then.

Just into the pantry, which has been overrun with mice, and here come the teachers to say good-bye. I leave the hole I am nailing up with tin, tell the whitewasher not to make such a splashing, and emerge to shake hands and give vacation wishes. This saying farewell to one and another continues all the afternoon. Here is the Prayer-meeting Committee, who won my heart by coming to pray with me just before the meeting Tuesday, and I must say a word to them. Here is my Bible class, with whom we had a most delightful farewell lesson on Marah and its types this morning, several leaving in tears after our farewell prayer. I must say good-bye to them even if I am washing the glass and china. A teacher lingers behind the others and wishes to see me a few minutes, so I run upstairs with her. She has just had a

very nice offer of marriage, and wishes my advice on the matter. She is pretty, and we have several times had this sort of question up. I advise her to say "Yes," even though I don't like to lose her, and we have a little prayer meeting over it. Dear child! she will be a loss, for she works for souls, and seems truly consecrated, although her Gregorian parents refuse to let her unite with the church. Down again to my mouse holes; and here come five poor girls to kiss mamma's hands, since she had given them new dresses for the concert. Poor little things, how happy they look! When we have very poor girls we sometimes give them bread in term time, and I am obliged to tell these girls that I cannot give it to them in vacation, as it does not seem best.

Next come some girls who are to board themselves in vacation, and lest they go dinnerless to bed we must see about having their food ordered from the market. Mamma takes some to help her, so they may earn some new dresses for Easter; and one of them advises me to put a bit of fur in the numerous mouse holes before filling them, as the Turkey mice think it's a cat, and run away. Alas! some of our mice brought the fur out, and laid it down outside the hole. They must be graduates of mouse college. Here comes a girl, just as we are washing windows, to have a letter written to a society in America corrected, and I do it sitting in the midst of *débris*. The day is soon done, and the evening sees me writing letters.

The next day we go on, and one of my first duties is to mark with brush and ink the big earthen jars in which our stores are kept. We are getting very clean, and we exult, and begin to prepare for the week's cooking, so that we may rest on Saturday. The copper cooking vessels are being scoured, and all sorts of native arrangements rearranged. Two girls come for their salary, as they were not among those paid Tuesday, and I run for my account book, and sit down on the stairs to finish up the account. Just as I return to my work a boy from the male department comes to return a roll of Bible pictures used by the teachers there for his Bible classes,—some you have sent.

Just as I am down on my knees before a closet the pastor is announced, and he must have coffee, or jelly, or tea. Soon two good ladies call and refresh papa's soul having a prayer meeting with him. As we proceed the doctor comes, and mamma has to be absent so long that we almost get stranded for lack of our head. Soon another caller comes for a pattern, which mamma promises as soon as she gets through house cleaning.

The medicine closet is attacked, and Dr. Barnum drops in to say that our books must be looked over again, since the government may come up to examine them. So the next week Miss Barnum and I take out all the old

Armenia College labels, and cut out all references to that land in history or cyclopedia, and cut out from certain histories references to the Turks of the past. She corrects all the new books of the Loaning Library; I have some of my Circulating Library books examined, and we are ready for the examination. Here come some letters from the Seniors accepting teacherships for next year. Alas! so many of our teachers are about to commit matrimony, and we must begin with a new set. Only to-day I have to stop in my work to arrange to dispense with one of our old teachers who is just about to marry a widower; such a nice teacher, an older one and experienced, so we dislike to lose her.

Another letter from a teacher outside demands an answer; and here is a little girl who has been out teaching and has come home for vacation, and something is wrong about her salary, which requires a note, at least, from me. House cleaning under difficulties, is it not? And there! I forgot to send my letters to the weekly mail; but all things seem to favor, and I learn it will not leave until the next morning, so we are all right. Here is a note registering that I, as Treasurer of the Society of Ruth, pay the monthly bit of her salary which we pay, to the Bible woman of this ward; and I mean to give the bearer, her daughter, a dress, so I must go and get it.

We are giving finishing touches, triumphant over the mice and dirt, and are cooking, when in comes the doctor's bill, and I must wash my hands and open the safe. Here is a woman who wishes to come to school, and as we work I arrange for her bills, and pick over currants for cake as another caller is entertained.

Alas! as a cupboard is brought in one of the legs is broken off, and I turn carpenter, following up the taking off of the double windows the day before, when a man was not to be found. To-day we have company to dinner, and read between whiles a letter of gratitude and acceptance of a teachership from the father of one of our Seniors. It begins, "Nobly shining Madam," which papa suggests is "Super illustrious girl," and is signed Garabed Mahdesian,—which means Forerunner, son of the Seer of the Death; *i. e.*, a man who has been to Jerusalem.

So my days go on. A missionary life is a varied one. I would like to run and talk to you awhile: tell you of our blessed season of revival in January; of the new committees in the Junior society, of which I am superintendent; Good News Committee, which tells us each week how many pieces of good news it has collected and recorded; and committees for the suppression of evil speaking, be it ever so true, even. May the Lord bless you all richly, and prosper you, and establish you in every good work.

FOR CHILDREN'S MEETINGS.—THE ISLANDS OF
THE PACIFIC.

BY MRS. JAMES L. HILL.

AFTER singing some selection of a distinctively missionary flavor, let five girls be ready, without hesitation, to read the following selections: Isa. xl. 15; Ps. xcvii. 1; Isa. xlii. 4; Isa. xlii. 12; Isa. xlii. 10.

Now let all unite in the Lord's Prayer, the boys and girls being reminded that it contains the petition, Thy kingdom come. After another hymn, the following, and other questions, of which at a preceding meeting or in some other convenient way the children should have received notification, could be presented:—

What does the word Polynesia mean? (Many Islands.) What does Micronesia mean? (Little Islands.) In what direction from the United States do these Islands lie? Of what complexion are the inhabitants? What are some of the articles of food used by the natives? From what city on the Western coast of the United States should we sail to go to these islands? What is the name of the ship the children built to go to these islands?

The leader should be able to give in her own words a bright, crisp, short story condensed from a leaflet upon "A Day in Kusaie" (2 cents), allowing the children, if it be thought to be desirable, to give the dialogue to be found in it.

Ask the children to bring to the meeting, if possible, some certificates of stock in *The Morning Star*. Be very sure that the children know about the four vessels of this name (see "The Story of the Morning Star," price 10 cents). Ask, if practicable, that some one may bring a piece of coral and take occasion to explain that many of the islands are composed of this formation.

Can the children name any one missionary who has ever gone to the Islands of the Pacific? This will be likely to bring on a recital of the heroism and achievements of some renowned missionary like Titus Coan, who himself received into the church the unequalled number of twelve thousand converts, baptizing them as they were ranged in rows by a single stroke of the hand. The story, too, of Henry Obookiah, who when a lad was found weeping on the steps of Yale College, lonely and wretched, and who said that the people of Hawaii "are very bad, and pray to gods made of wood," will doubtless be suggested. (See *Historical Sketch of the Hawaiian Mission*.) The political revolution in the Hawaii Islands, now so much in the public eye, is a supreme opportunity to teach the new generation which has come upon the stage the story of one of the most marvelous achievements of the gospel made since it was first preached in Palestine.

Our Work at Home.

AUNT HITTY'S "DE-FIC-IT."

BY EMILY HUNTINGTON MILLER.

IT was missionary Sunday, and Aunt Hitty was getting ready for meeting. She had wheeled the deacon's chair to the front window, put the Bible and the church paper on the stand by his side, and shut the cat into the back shed, lest she should choose to make a cushion of the deacon's swollen feet. It seemed heartless to leave the helpless man alone, but since he could not hear the sermon himself, the next best thing would be to have Aunt Hitty's version of it,—what was said, how it seemed to move the brethren, and how the collection turned out; for when it came to an out and out collection, the sisters were not of much account,—the thing was to move the brethren.

"My sakes!" said Aunt Hitty, turning back from the door, "I came near forgetting the missionary money."

She took the big black wallet from the top drawer of the bureau and brought it dutifully to the deacon, who opened it with his clumsy fingers and extracted a neatly folded bill.

"I been keepin' that bill ever since I sold the russet apples. Seems better to have clean money for the c'llections."

"I s'pose you don't feel 't you can go over five dollars this year, do you, Dan'!" said Aunt Hitty, anxiously. "It's going to be a tight squeeze to bring the amount up to last year, and they say the Board's in debt."

"I don't feel 't I can, Hitty," said the deacon, strapping the wallet. "I did plan to double up, mebby, if I was prospered; but here I be with a doctor's bill, and can't c'lect a cent of that int'rest money. The Board no business going in debt; it's bad policy."

"Seems to me it's the same kind of policy you used, Dan'l. You promised the Lord ten dollars instead of five, because you counted on the int'rest money, and now 'taint paid it runs you in debt."

"I didn't promise, Hitty. I was only considerin'. It's suthin' to have the willin' mind, ye know. I declare for 't, I don't feel reel safe to have ye put that wallet in the draw'. The's a hundred dollars in it, and some tramp might come along"—

"Think I better put it in the spare room?"

"Goodness, no! I'd ruther have it where I can see it."

Aunt Hitty looked at the clock and the cupboard with an air of indecision; but the church bell was ringing, and she thrust the wallet hastily into her capacious pocket.

"I'll just take it along, and then I sh'll know it's safe," she said, taking up the hymn book, between whose leaves lay the missionary money.

"You might get held up," suggested the deacon; but instantly repented the remark as unseemly for the Sabbath.

He saw his wife's comfortable figure moving up the village street; he nodded to John Ainslee as he drove by, and noticed that a new spoke had been put in that wobbling hind wheel; he followed the stooping form of Deacon Hapgood with a smile of superiority: it might be a cross to be laid up with rheumatism, but he still stood as straight as ever when he could stand at all. Then the bell stopped ringing, and the Carters trooped by, late and breathless, as usual: somehow the Carters never did quite catch up with things.

II.

Meantime, at the meetinghouse, the minister, with prayer and longing of heart, was setting before his people the pressing needs of foreign missions. He knew that some of them had met with losses and disappointments; he remembered the great and unusual demands for relief at home; but he had been on mission fields, and knew what sacrifice and self-denial meant, and he could not feel that these well-fed men and women, with their substantial clothing and comfortable homes, had any actual experience of either. His people always looked forward to the missionary sermon as something of a treat. It was not every church whose pastor could make his theme interesting by incidents of personal experience and vivid descriptions of life in those regions that seemed quite outside their humdrum world of busy week days and quiet Sundays. If the minister could have looked into the hearts before him he would have seen a good many judgment seats set up, from which men's better selves scrutinized their own pitiful excuses and shallow pretences. But he could not see, and his heart was heavy as he watched the collectors at their work.

Aunt Hitty sat folding the new bill in smooth creases, and half inclined to rebel at the deacon's rheumatism, which certainly seemed an unfortunate dispensation. She felt sure if he had heard that sermon he would have given another five dollars; but she was so unaccustomed to carrying money that she never once thought of the wallet in her pocket. So she wiped her eyes, and put in her bill with a fervent prayer that ought certainly to have doubled its value.

The collectors sat down to count the money, in the corner pew under the gallery, while the choir sang,—

"Jesus, I my cross have taken,
All to leave and follow thee."

There were some strong expressions in the hymn, but the tune was inspiring; and as bearing one's cross was understood to mean speaking in prayer-meeting, everybody joined in heartily.

But at the end a very irregular thing occurred. The minister beckoned to Deacon White, and asked him in a whisper about the collection. It was about the same as last year; but the minister had hoped for a little toward the deficit, and his face expressed disappointment and struggle. He extended his hands, and the congregation stood with bowed heads awaiting the benediction; but, instead of pronouncing the familiar words, he said:—

“Brethren, before we ask that the grace of our Lord Jesus Christ may abide with us, let us recall Paul's words, ‘For ye know the grace of our Lord Jesus Christ, how, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.’ Does that grace dwell in us? Have we become poor, that any might be rich? Has our giving touched any of our comforts? Has it reached all our superfluities? Do we realize what that deficit in the missionary treasury means, in the reduction of salaries, the cutting down of appropriations, the refusal of sorely needed help, the bitter disappointment of those who have counted upon our giving?

“When you go to your comfortable homes, and sit down to your abundant tables, will you be able to forget these disappointed ones who must be denied the small pittance that would provide for them a teacher, or make room for their children in the crowded schools, because we in America are so poor—because our financial distress is so great?

“So poor, when ten cents more from every member of our church would meet the whole deficit? So poor, with the exceeding riches of grace at our command! So poor, knowing the ‘love of God that passeth knowledge?’ So poor, having the promise, ‘My God shall supply all your need!’ So poor, having heard the message of redemption, knowing the ‘God of all comfort,’ ‘having fellowship with the Father and his son Jesus Christ,’ walking amid the ‘cloud of witnesses,’ having our citizenship in heaven, and ‘looking for the glorious appearing of our Lord and Saviour?’”

He paused a minute, and said with a kindling face, “Brethren, let us take a special collection for the debt.”

The people slowly seated themselves and the collectors started again on their rounds. Aunt Hitty watched with fascinated eyes as the basket came toward her. Should she tear a leaf out of the hymn book and make a subscription? But Dan'l never made subscriptions. He said it was just like giving twice over, because you had to bring yourself up to it both times. Her hand fumbling for her spectacles touched the wallet, and an electric thrill ran through her as she seized it. If there was only a five-dollar bill,

or even a ten—but no, there were only two bills, two fifty-dollar bills! There stood the collector, only two pews ahead, waiting for Cap'n Eb. Downing to extract a coin from his long, slippery pu's. The bills rattled in her nervous fingers, and her heart thumped so it seemed as if folks must hear it. This was the money Dan'l had kept out to pay for the new buggy. He had never been so very keen to buy it, but she had declared she was ashamed to ride in the old one any longer. Folks begging for a Bible reader, and here she was with pretty near the price of three in her pocket. The basket was traveling down the pew straight at her, and with a little gasp Aunt Hitty crumpled one of the bills into a wad and laid it among the scattered coins.

"There," she said to herself, "I can't give away Dan'l's half of the buggy, but I'm free to give mine, and I've done it."

She hurried away after service, scarcely waiting to exchange a word with the neighbors, and all the way home she was in a tremor of excitement. But there was the doctor talking with Dan'l, and Silas, who had come over to see his uncle and look after the colts, so there was no chance for immediate explanations. She went about preparing dinner, and really chuckled over her secret as she slipped a mince pie into the oven to warm, and brought out the quince preserves that Dan'l was so fond of. She made the most of the story when it came to telling them about the sermon and the extra collection, and the deacon was almost as much stirred as if he had heard it at first hand.

"Wonder how they come out," he said anxiously. "You ought to waited and found out, Hitty. I hope they got suthin' worth while: ten cents a member ain't much."

"But then you have to allow for folks that don't give anything. The' warnt anything to speak of in the basket when it got to me," said Aunt Hitty, taking a critical observation of the deacon through the upper section of her glasses.

"If I'd been there I guess I sh'd have ventured on the promises and put in another five dollars," said the deacon, complacently, and Aunt Hitty's eyes twinkled, but said nothing.

That night the deacon could not sleep. It might have been the mince pie, or it might have been too much company, but after much groaning and sighing he ventured to ask, absurdly, "You asleep, Hitty?"

"No," said Aunt Hitty, cheerfully, struggling out of an awful dream, in which she had seen herself riding in a gorgeous chariot over a road paved with prostrate heathen.

"I can't seem to sleep," said the deacon, "and I'm pestered to death with that de-fic-it a-running in my mind. Does seem hard to have it come on the missionaries."

"Well, if that's all," said his wife, "you can just go to sleep and be easy. It ain't a-coming on the missionaries, nor the Board neither, not our part of it; it's a-coming on us. We've got a de-fic-it ourselves, Dan'l; we're just half a buggy short."

Aunt Hitty was just poisoning a spoonful of red jelly, in which she had buried a bitter dose, over the deacon's open mouth. In her excitement she gave the spoon a flourish which landed the contents in his ear, and then laughed hysterically as the poor man looked imploringly up into her face with the full conviction she had gone crazy.

"I ain't crazy, Dan'l; you needn't stare at me that way; I couldn't help it. To think of me sitting there with a new buggy in my pocket, and them poor souls."

"Hitty," grasped the deacon, "you don't mean to tell me—you didn't."

"Yes, I do mean, Dan'l, I give my half of the buggy; and I believe in my soul if you'd a' been there you'd a' give your half. You always said we didn't reely need it, and it was just my foolish pride; and now we'll ride in the old buggy, and you've saved fifty dollars.

The deacon was silent while his wife wiped the jelly out of his ear, but there was a twinkle of amusement in his old eyes as he said, "You 'pear to like the idee of havin' a de-fic-it, Hitty."

"So I do," said Aunt Hitty; "but I can tell ye, Dan'l, when it would be mighty depressing to have a de-fic-it, and that's when the Lord says, 'Give an account of thy stewardship, for thou mayest be no longer steward.'"

"That's so, Hitty," said the deacon, solemnly. "I dunno but what I might as well give my half of the buggy, too. We're gittin' along in years, Hitty, and we've got a sight of things to be thankful for."

But the most thankful man in all the village was the minister, who sent the two bills to the missionary treasury, and said to his own soul, "O thou of little faith, wherefore didst thou doubt?"

THE CONVENTION OF STUDENT VOLUNTEERS.*

BY MISS E. HARRIET STANWOOD.

THE large Central Methodist Church in Detroit was crowded to its utmost. The pews on the floors and half of those in the galleries were filled by a host of young people, the greater number of whom were young men. They had come from the preparatory school, normal school, college, university, agricultural college, medical school, law school, theological seminary, and training

*The second International Convention of the Student Volunteer Movement for Foreign Missions, was held in Detroit, Michigan, February 28th to March 4th.

school for Christian workers, nearly twelve hundred strong, and represented two hundred and ninety-four institutions of learning in thirty-one States and six British provinces. It was no vacation season, but class rooms and class work had been left behind, and with the omnipresent notebook, they had gathered—for what? A great foreign missionary meeting. We have many times sighed for more young people in the audience, but this once we were satisfied. Not all who were present were volunteers, for the right to be a delegate had not been thus limited; nor were all the volunteers present at the meeting, for there are now upon the roll thirty-two hundred from four hundred and seventy-seven institutions, and six hundred and eighty-six are already in the field. Such a sea of eager faces! Such a glow of youthful enthusiasm! The wisdom of experience was not wanting, for upon the platform were more than fifty representatives of missionary boards and other societies, and fifty missionaries from different lands, thirty-eight denominations being represented; diverse in name, indeed, but one in heart and purpose,—the bringing of the whole world to the feet of the Lord Christ.

Practical topics were discussed, prominent among which was "The Missionary Equipment." The intellectual side was ably treated by Dr. Judson Smith; the practical side by Rev. H. P. Beach; while the spiritual equipment was described by Rev. J. Hudson Taylor, in his simple, inimitable, persuasive manner. Addresses were made by Dr. A. T. Pierson, Dr. A. J. Gordon, Mr. L. T. Wishard, Miss Geraldine Guinness, Rev. R. A. Hume, Rev. Henry Kingman, Dr. Pauline Root, Miss J. G. Evans, Miss Mary H. Porter, and many others; and the work of the missionary, from that of Paul, which Mr. Speer talked about on Wednesday evening, to that of the new worker just going to his field, was treated of with its hindrances, encouragements, and possibilities. Testimonies were abundant as to joy in the work; and if the dark side was not fully presented, it must have been because it makes comparatively so little impression upon the minds of the missionaries, and what we call their heroism is to them a part of everyday life.

A most valuable feature of the Convention was the breaking up into simultaneous conferences for some portion of three different days. On Thursday, the conferences dealt respectively with different phases of work, educational, evangelistic, medical, and woman's work; the last led by Mrs. Wishard. On Friday, the conferences were upon work in different countries, when China's needs received the lion's share of attention; not only because they are so pressing, but because of the magnetic presence of J. Hudson Taylor and Miss Geraldine Guinness. About one hundred signified their expectation of working in this great empire. On Saturday, the division was upon the basis of denominational work and mission boards. Secretary Smith

presided over the American Board Conference, and many pertinent questions were asked and answered.

On Sunday evening more than fifty who are expecting to go out the present year, stated briefly their destinations and reasons for going to those special fields.

A spirit of prayer pervaded the convention, and in all the practical discussions, which were most important and helpful, there was the constant recognition of the Divine presence and of the need of Divine help; a most remarkable balancing and blending of the needs and aspirations of mind, soul, and heart. These volunteers will not all go to the foreign field; the way will in some cases be hedged up; but the declaration honestly made, "It is my purpose, if God permit, to become a foreign missionary," must mean service somewhere in the Lord's host which will count.

We gladly pay our tribute of praise to the Executive Committee, who so wisely planned and executed; to the presiding officer, Mr. Mott, who rallied his forces with the skill of a general; to the inspiring service of song, so appropriately led by Mr. Stebbins; and to the earnest company of young men and women, whose interest never flagged during the four busy days. These students have now returned to their various halls of learning, filled with new zeal which will not stay pent up in their own souls, but will stir in many another an impulse to greater activity; a zeal which fills us with hope and courage as to the part which this generation shall take in the world's evangelization.

PROPORTIONATE GIVING.—A METHODICAL PLAN.

Mrs. Esther Tuttle Pritchard, who more than any one woman has promoted the theory and the practice of proportionate giving, has written a most excellent tract on the subject called "Stewardship and Systematic Giving." We give below one chapter of this tract for the benefit of those who are entering upon the plan for the first time. She says:—

THERE is a positive New Testament authority for a methodical plan of benevolence in the charge of Paul to the churches of Galatia and Corinth: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Here was a specified time for laying aside their money, and a definite basis for determining the amount. One thing is plain,—Paul did not institute the practice of preaching "begging sermons," and had proportionate giving been adhered to they would never have been necessary. Those early Christians were not allowed to wait for a stirring appeal from the minister before taking up a collection; the money was to be ready when Paul came.

“Let every one of you lay by him in store.” From this it appears all the money was not to be given by a few rich men; the poor “man” was to “give his copper, the middle man his silver, and the rich man his gold.” Have you ever thought what an impetus would be given to the work of the Lord if all the members of the Church everywhere would each give something? I am surprised to find, from statistics, that the number who give anything is comparatively small.

“Let every one of you lay by him in store,”—how much? “As God hath prospered him.” . . . What is our record compared with this standard? Have we lived on about the same amount each year, and given away more and more as we were increasingly prospered; or have we given about the same amount each year, and spent more and more for ourselves as we were increasingly prospered?

George Müller insists on literal compliance with the plan here given the early Church, and in accordance with this method has donated out of funds given him for his private use, \$180,000. Only think of the privilege of turning that much money into “bags that wax not old!” There is no investment like it for dividends and eternal security. Will we not begin at once, if we have not already done so, to give this whole subject the attention which its sacred and practical importance demands, to systematize what income we have, arrange a plan for proportionate giving, and then give in faith, assured of the returning “good measure pressed down and shaken together, and running over.” The following outline is the best arrangement I have yet seen for systematizing an income according to the principles we have been considering:—

INCOME.		TITHES.		FREEWILL OFFERINGS.
---------	--	---------	--	---------------------

When a dividend is drawn, or money in any amount paid in, minute it in the income column; then deduct the tithes and make a note of it in the tithe column, and put the money into a separate purse, from which you are not to consider yourself any more at liberty to borrow than if it were the purse of your neighbor left in your care. As you are “able” add to the tithes your freewill offerings, recording the same in their appropriate column. By making use of this plan you will readily see at the end of the year how much you have given, and how it corresponds with the degree of prosperity God has given you.

APRIL MEETING.

THE subject of the Quarterly Meeting of the Board, held in Boston on the 31 of April, was “Our Missionary Magazines.” Mrs. Judson Smith presided, and after devotional exercises Miss F. J. Dyer, of *The Congrega-*

tionalist, spoke of the missionary magazine as it touches various departments of life, showing how absolutely necessary the information derived from it is to an intelligent knowledge of the world's work. Miss Louise Manning Hodgkins, editor of the *Heathen Woman's Friend*, urged that a more prominent place should be given to missionary magazines in the family, and among the standard periodicals of the day; that they should be seen on the news stands, and on home tables, and that there should be earnest personal effort to increase their circulation. Miss A. B. Child paid a tribute to the contributors for LIFE AND LIGHT,—names honored among writers in this country and in missionary annals. Mrs. E. J. Giddings, of the Berkshire Branch, gave emphatic testimony to the power of LIFE AND LIGHT among the foreign missionary workers in the home churches. Mrs. Joseph Cook spoke earnestly as to the thorough reading of the periodicals; one hour would suffice to read LIFE AND LIGHT from cover to cover, and surely those who could not spare one hour a month for this purpose must be few. It is also necessary to read other missionary literature than that issued by our own Board in order to keep abreast of the times.

The next speaker was Rev. C. H. Daniels, D.D., Home Secretary of the A. B. C. F. M., who presented the claims of the *Missionary Herald*. Using the current number as a type, he showed how it touched many interests, both personal and world-wide, dwelling upon the moral and religious power of such literature. Miss Mary L. Daniels, of Harpoot, Turkey, told how the LIFE AND LIGHT had touched her life,—as a child in a mission circle, a young woman preparing for missionary life, and especially of the pleasure and profit it gave in mission fields. The closing address was by Rev. J. L. Barton, also from Harpoot, who described the value of the missionary periodicals as an interchange between missionaries all over the world and with the home workers. Much courage and sympathy could be derived from the record of those engaged in the same work. The addresses were of very great interest, and good results are anticipated for the circulation of our magazines.

OUR BOOK TABLE.

Suwarta, and other Sketches of Indian Life. By Annie H. Small. Published by T. Nelson & Sons. 12mo, pp. 175.

We are indebted to Rudyard Kipling and Marion Crawford for stories of life in India, but these relate to army experiences and social life among English residents. In this little volume, very attractive in its dainty illustrations and typographical make-up, we have sketches which bring vividly before us the women of India and their traits of mind and character; delineated

tions which the author says are history, and not fiction. The prefatory note is dated Edinburgh, November, 1893, and the reminiscences are inscribed to the Woman's Foreign Missionary Society of the Free Church of Scotland.

Any one of our missionaries of the Woman's Board might have met these Hindu women, and doubtless have frequently had their counterparts in mission schools and in the zenanas. Through these recitals of real life, told with literary and artistic skill, one comes into sympathetic touch with these far-away, dark-skinned sisters of ours, for whom we trust the dawn of a better day is breaking.

Letters to Dorothy. By Edith E. Metcalf. Published by F. H. Revell & Co. 12mo, pp. 62.

When Lady Henry Somerset was in this country, she said that while American women perhaps lead all other women in many departments of aggressive Christian and philanthropic work, she thought they were not equal to the Christian women of Great Britain in a thorough head and heart knowledge of the Bible. These Letters, written by a graduate of Wellesley College, show the work done in Mr. Moody's Bible Institute under the wise and spiritually stimulating influence of such a leader as our own Mrs. Capron.

One cannot read this little pamphlet without wishing that she, too, might spend some weeks in an atmosphere where the Bible is the book of books. Here one can eat and drink on the Bread of Life and the Water of Life without satiety, and this heavenly manna is transmuted into daily deeds of active charity and holy aspiration. Written by a girl fresh from college, it is just the book to put into the hands of a young girl who is in the critical period of choosing what she will make of her life.

Reality versus Romance in South Central Africa. Being an account of a journey across the continent from Benguela on the west (through Bihé, Ganguella, Barotse, the Kalahari Desert, Mashonaland, Manica, Gorongoza, Nyasa, the Shire Highlands), to the mouth of the Zambesi in the east coast. By James Johnston, M.D., with fifty-one full page photogravure illustrations (from photographs by the author) and map indicating route traversed. Fleming H. Revell Company, New York, 112 Fifth Avenue; Chicago, 148, 150 Madison Avenue.

The author of "Reality versus Romance," a resident of Jamaica, impressed that the natives there, of African descent, might be especially fitted for the manual labor of missionary service, arranged that six native Jamaicans should accompany him in his travels. They sailed together *via* England, Feb. 11, 1891. The subsequent experience proved the idea to be entirely practicable.

Africa is viewed from a variety of standpoints. Dr. Johnston says "he saw with the eyes of the agriculturist, the geologist, the hunter, the trader, the physician, as well as those of the missionary." As he fitted out his own expedition he was entirely independent in his explorations; and his conclusions sometimes differ from those usually reached by travelers. The soil was less fertile than he expected; the valley of the Zambesi seems to him desolate, instead of the "garden" described by others; and the resources, in general, of the country less remarkable.

He is also deeply impressed by the obstacles to missionary work, and the small success already attained; yet he gives unqualified approval to the work done by the missionaries of the American Board in West Central Africa,—“an oasis in the desert,”—and he speaks with great sympathy of the French missions under M. Coillard, in the Barotse valley at Sefula; also at Sesheke, well known as Livingstone’s headquarters. Of Bishop Taylor’s mission at St. Paul de Loanda, and at other points, the writer expresses the decided opinion that such missions are not economical of men or money. In Africa he would give a very large place to medical missions, and would send no unmarried ladies except to well-established missions. The description of his visit to that remarkable chief, Khama of Bamangwato, is full of interest. While Khama is a strict “prohibitionist,” and in many other ways is a conspicuous example of what Christianity can accomplish in the heart of Africa, we learn that he does not yet appreciate the social principles that should regulate the Christian home and family.

Altogether, this book must be regarded as a positive contribution to the rapidly accumulating literature upon the Dark Continent.

TOPICS FOR AUXILIARY MEETINGS.

May.—Schools of the Board in Micronesia and Papal Lands. See LIFE AND LIGHT for April. The monthly leaflet for May is on the school at Kusaie, Micronesia.

June.—Temperance Work in Mission Fields.

July.—Recent News from Mission Fields.

August.—Missionary Ships.

September.—Proportionate Giving.

October.—Two Lives Given to Ceylon, Mrs. Harriet Newell and Miss Eliza Agnew.

November.—Thank-offering Meetings.

December.—The Life and Times of Dr. Cyrus Hamlin.

1895.

January.—Missionary Literature.

February.—Thirty Years in India. The Work of Mrs. S. B. Capron.

March.—Young People’s Societies of Christian Endeavor in Mission Fields.

April.—An Apostle of Japan, Rev. Joseph Hardy Neesima.

May.—Earliest and Latest Workers in China, Dr. Robert Morrison and others.

June.—The Medical Work of the Board.

July.—Pioneers and Veteran Workers in Micronesia, Mr. and Mrs. Gulick, Mr. and Mrs. Snow, Mr. and Mrs. Logan.

August.—Missionary Societies in Foreign Lands.

September.—Contrasts in Africa as shown in the lives of Robert and Mary Moffat, and Rev. Josiah Tyler.

October.—Latter Day Reformers, the work of Mrs. Clara Gray Schaufli-ler, Mrs. Alice Gordon Gulick, Mrs. Gertrude C. Eaton.

TEMPERANCE WORK IN MISSION LANDS.

TOPIC FOR JUNE.

AMONG our own missionaries more definite temperance work has been done in Africa and Ceylon than in any other fields. We give the following references in LIFE AND LIGHT: For Turkey, June, 1875; for Africa, September, 1879, April, 1883, March, 1884, January and May, 1888, May, 1889, August, 1891. For Ceylon, January, 1884, July, 1885. For general topic (paragraphs), March and May, 1890. Leaflets: "Hobeana" (price 3 cents), to be obtained at the Board Rooms. "Round the World with the White Ribbon" (price 10 cents). "The Liquor Traffic in Africa" (price 5 cents), by Mrs. Mary Clement Leavitt, to be obtained from the Massachusetts W. C. T. U., No. 171 Tremont Street, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from February 18 to March 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Auburn.</i> —Y. P. S. C. E. of High St. Ch.,	10 00
<i>Castine.</i> —Desert Palm Soc'y,	40 00
<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Calais, Aux., 54; Machias, King's Daughters, 52; Brewer, First C. C., 5; Albany, Mrs. H. G. Lovejoy, 5, Martha A. Bird, 1; South West Harbor, Y. P. S. C. E., 2; Portland, Y. L. M. B. (of which 25 const. L. M. Miss Annie L. Bailey), 50; Seaman's Bethel Ch., Aux. (of which 25 const. L. M. Miss Mary Southworth), 31, 2d Parish Ch., Aux., thank offering (of which 25 const. L. M. Mrs. J. G. Merrill), 29.10, State St. Ch., Aux., 23.06, Union C. C., Aux., 10,	262 16
Total,	312 16

NEW HAMPSHIRE.

<i>Alkinson.</i> —Aux.,	11 52
<i>Gorham.</i> —Y. P. S. C. E.,	5 00
<i>Greenland.</i> —A Friend,	1 00
<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Exeter, Aux., 20; Francestown, 20; Hampton, 37.50; Jaffrey, 1.35; Manchester, Miss H. J. Parkhurst, 50; Oxford, Y. P. S. C. E., 15; Tilton, Aux., 9.50, Curtice M. C., 22,	175 35
Total,	192 87

LEGACY.

<i>Manchester.</i> —Legacy of Mrs. Harriet N. Parkhurst,	200 00
----------------------------------------------------------	--------

VERMONT.

—A Friend,	1 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Alburgh, prev. cont. const. L. M. Mrs. C. R. Manning, 3; Barret, Miss	

Emeline Wallace, 10; Bellows Falls, Aux., 10, Mt. Kilburn Miss'y Soc'y, 35; Benson, Aux., 20.50; Brattleboro, West, S. S., 25; Cambridgeport, Aux., 2; Chelsea, Mrs. M. H. Corwin, 10, Miss A. Coburn, 3.60; Lyndon, Aux., 10; Newport, Aux., 7; Northfield, C. E. Soc'y, 5; St. Albans, Aux., 5; St. Johnsbury, North Ch., Aux., 19, South Ch., 22.50; Stowe, infant class in S. S., 5; Wallingford, 45.25; Westminster, Y. P. S. C. E., 5. Less expenses, 15.30,	227 55
Total,	228 55

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. West Medford, Aux., 15; North Woburn, Aux., 4.75; Lowell, 1st Ch., Y. P. S. C. E., 21.36; Melrose, Aux., 18.50; Melrose Highlands, Junior Y. P. S. C. E., 5; Reading, a Friend, 40 cts.,	65 01
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Edmouthe, Y. P. S. C. E.,	10 00
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Haverhill, Pentucket M. B., 20; Newburyport, Belleville, Aux. (of wh. 100 const. L. M. Mrs. John C. Currier), 130, Powell, M. B., 20; Amesbury, Riverside, 50 cts.; West Haverhill, Aux., 1; Haverhill, Y. P. S. C. E. of Union Ch., 3.80, Cradle Roll, 1,	176 30
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Danvers, Maple St. Ch., Aux., 20; Lynn, 1st Ch., Aux., 21.80, Salem, Tabernacle Ch., Chips of the Old Block M. C., 35.70,	77 50
<i>East Weymouth.</i> —Y. P. S. C. E. of Cong. Ch.,	9 00
<i>Franklin Co. Branch.</i> —Miss L. A. Spayhawk, Treas. Greenfield, Aux., 6.68; Northfield, Aux., 21,	27 68

<i>Holbrook</i> .—A Friend in Aux., of wh. 75 const. L. M. Miss Carrie J. Gardner, Mrs. Loring Tirrell, and Mrs. Arthur W. Payne),	85 00
<i>Natick</i> .—Junior Y. P. S. C. E.,	4 00
<i>Norfolk and Pilgrim Branch</i> .—Mrs. Wilson Tirrell, Jr., Treas. Thank offerings, Whitman, 3; Hanover, 1; Milton, 10; Brockton, 28.25; Wollaston, 90; Manomet, 4; South Weymouth, 36.15; Kingston, 17.10; Plymouth, 65.50; Scotland, 2; Brockton, Y. P. S. C. E. of Porter Ch., 10; East Weymouth, 47.20; Weymouth, 1st Ch., 15; Duxbury, members of Pilgrim Cong. Ch., 40; Halifax, 4.43; Holbrook (add'l) 25 cts., eoll. at Jan. meeting, 15.07; Little Lights, 2 87; Marshfield, 15.50; Hanson, 13.54; Rockland, 43.46; Holbrook, Torch Bearers, 44; South Weymouth, 115; Easton, 15; South Braintree, 14.25; Randolph, 28; Kingston, 10.75; Brockton, 1st Ch., 10; Quincy, 3; Braintree, 11.50; Whitman, 10; Abington, 18.75; Easton, Golden Links, 6,	750 57
<i>North Middlesex Branch</i> .—Mrs. Elizabeth Hunt, Treas. Townsend, Aux.,	50
<i>South Framingham</i> .—Grace Ch., Y. P. S. C. E.,	15 00
<i>Springfield Branch</i> .—Miss H. T. Buckingham, Treas. Springfield, Hope Ch., Y. P. S. C. E., 25, 1st Ch., Aux., 10, South Ch., Aux., 51, Olivet Ch., Aux., 55.62; Westfield, 2d Ch., Aux., 10,	151 62
<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Auburndale, Y. P. S. C. E., 26.50; Boston, Old South, Aux., 316.69, Union Ch., Aux., 32.31, Central Ch., Aux., 17, Adabazar Circle, 33.43, Thank Off. for Feb., 1; Boylston, Y. P. S. C. E., 10; Cambridge, "Captains of Ten," Shepard Ch., 5; Cambridgeport, Missy Soc'y of Pilgrim Ch., 25; Chelsea, Junior Y. P. S. C. E. of 1st Ch., 15.92; Dorchester, 2d Ch., Aux., add'l, 20, Harvard Ch., Y. P. S. C. E., 5; Norwood, Lookout Band, 25; Roxbury, Immanuel Ch., Aux., 60.06; Somerville, Franklin St. Ch., Aux., 4.23, Winter Hill Ch., Aux., 2.50, Broadway Ch., Aux., 83.37; South Boston, Phillips Ch. S. S., 30; West Roxbury, Helping Hands, 5; West Somerville, Day St., Aux., 5,	723 01
<i>Winchendon</i> .—A Friend,	40
<i>Worcester Co. Branch</i> .—Mrs. E. A. Sumner, Treas. Brookfield, Aux., 16.50; East Douglas, Aux., 40.85; Leonminster, Aux., prev. cont. const. L. M. Mrs. Charlotte B. Ames, 15; Winchendon, 1st Ch., Y. L. Aux., 7; Webster, Y. P. S. C. E. of 1st C. C., 8.48; Barre, Friends, 30, S. sch. and Y. P. S. C. E., 18, a Friend, by Mrs. H. T. Fuller, 15,	150 83
Total,	2,246 42
CONNECTICUT.	
<i>Hartford</i> .—S. sch. of Warburton Chapel,	10 39
<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas. Glastonbury, Aux., 105.75; Hartford, Asylum Hill Ch., Aux., 2.50, Y. P. S. C. E. of Pearl St. Ch., 18; Simsbury, Y. P. S. C. E. of 1st Ch., 12,	138 25
<i>Milford</i> .—A Friend,	20
<i>New Haven Branch</i> .—Miss J. Twining, Treas. Ansonia, Aux., 10; Bethel, Aux., 4; Bridgewater, Aux., 6.17; Canaan,	
Aux., 10; Cheshire, Aux. (of which 25 const. L. M. Miss Harriet E. Calhoun), 86; Greenwich, Aux., 60; Guilford, 1st Ch., Aux., 41, 3d Ch., 15; Higganum, Aux., 56.90; Litchfield, Daisy Chain, 115; Madison, Aux., 101.37, Y. P. S. C. E., 18.63; Millington, Aux., 5; New Haven, Centre Ch., Aux., 227.98, Junior M. C., 10, United Ch., Aux., 81.62; Wallingford, Aux., 30; Washington, Aux., 56.50,	935 17
<i>Riverton</i> .—Y. P. S. C. E.,	1 00
<i>Salisbury</i> .—Y. P. S. C. E.,	65
<i>Somerville</i> .—A Friend,	5 21
<i>Westport</i> .—Mary E. Coley and sister,	4 00
Total,	1,094 87
LEGACIES.	
<i>Berlin</i> .—Legacy (in part) of Harriet N. Wilcox,	45 00
<i>Old Saybrook</i> .—Legacy of Miss Ann E. Bushnell,	100 00
NEW YORK.	
<i>Bristol Centre</i> .—Y. P. S. C. E.,	2 25
<i>New York State Branch</i> .—Miss C. A. Holmes, Treas. Albany, 1st Ch., Aux., 5; Berkshire, Daisy Baud, 10; Brooklyn, Plymouth Ch., Y. W. Guild, 3, Central, Ch., Aux., 150, Tompkins Ave., King's Daughters, 50, East Ch., Aux., 15, Lee Ave., Aux., 10; Buffalo, Mrs. W. G. Bancroft, 100; Canandaigua, 1st Ch., Aux., 30; Flushing, Aux., 35; Norwood, Aux., 25; Oswego, Aux., 6.37; Potterville, 2; Sandy Creek, Aux., 4; Syracuse, Geddes Ch., Aux., 6.25, Danforth Ch., Aux., 2.48, Plymouth Ch., Aux., 150; W. Groton, Aux., 3. Less expense, 28.21,	578 89
Total,	581 14
LOUISIANA.	
<i>Lake Charles</i> .—"H.,"	5 00
Total,	5 00
ILLINOIS.	
<i>Downers Grove</i> .—Junior Y. P. S. C. E.,	11 00
<i>Hillsboro</i> .—W. A. Finney,	30 00
Total,	41 00
MISSOURI.	
<i>St. Louis</i> .—Y. P. S. C. E. of Union C. C.,	2 00
Total,	2 00
CANADA.	
<i>Waterville</i> .—Missy Soc'y,	5 00
Total,	5 00
TURKEY.	
<i>Harpool</i> .—Missy Soc'y, 7.17, Y. P. S. C. E. of Enphrates Coll., 4.58,	11 75
Total,	11 75
General Funds,	4,720 76
Variety Account,	59 36
Legacies,	345 00
Total,	\$5,125 12



TWO DECADES OF WOMAN'S WORK FOR WOMEN IN
FOREIGN LANDS BY THE W. B. M. P.

(Concluded.)

FOR our thirteenth (1886) anniversary we went to Woodland, which was the first time we met in that pleasant town.

The fourteenth (1887) was held in Sacramento, and as it had been just ten years since we had met there in a very eventful meeting, reminiscences were prominent in the reports and addresses of the day. Just ten years before, in this place, we took that memorable vote by which we assumed the \$5,000 for the Broosa School building. This was to be in addition to our regular pledges, already as large as we felt that we could carry.

But as was said afterwards, we were in such "an atmosphere of faith, all things seemed possible." We can never forget the prayers and earnest words of Mrs. Moor and Mrs. Blakeslee at this time, as they plead for God's blessing upon this effort. And now we look back and see how wonderfully prayer has been answered for the removal of that mountain—that \$5,000—the "Broosa Building Fund," that appeared so often on our Treasurer's books, made up of so many little sums, and that often caused us so much anxiety! In four years—in 1881—it was finished, and the beautiful school building also, which you will see here to-day, and which has fitted, and will in the future fit, so many girls to be Christian teachers and mothers to their own people. In view of all we have been enabled to do for our Broosa School we can but say, "Hitherto hath the Lord helped us." And at this fourteenth anniversary, as if an assurance of God's answer to the faith upon which we had launched, we had the unwonted pleasure of hearing from our Treasurer of a surplus of over \$200 in the treasury.

For our fifteenth anniversary we went to Alameda,—nomads still. During

this year we added Miss Flora Denton, who is now such an earnest worker in Japan, to our list of missionaries.

The sixteenth was held in Tulare (1889). During this year our by-laws were amended, in accordance with a new law in the State, by which incorporated societies may have a legal election with the vote of the members present.

Seventeenth in Plymouth Church, San Francisco. This meeting (1890) was a new departure, it being the first time that the experiment was tried of having an all-day meeting apart from the meetings of the General Association. The experiment was pronounced a success, and is the plan now followed.

The eighteenth (1891) was held in the First Church, San Francisco. During this year a new missionary was placed under our care.—Miss Harwood, of Orange, Cal.; and the "California Home" for Miss Gunnison, in Matsuyama, was built, toward which were applied our two legacies of \$1,000 each, from Mrs. Mooar and Mrs. Richards of Oakland. The special feature of this meeting was the presence of two representatives of the missionary work: one, the Christian convert, the other, the Christian missionary; the convert a Micronesian chief, Nanypei by name, who had come to this country to plead for his people in their persecutions from the Spanish; the missionary, our noble Mrs. Gulick, from her loved work among the girls from this very country—Spain—from which the other was suffering! How different the two, and how diverse the lands from which they came,—yet one in Christ, as revealed by the words they spoke.

Our nineteenth anniversary meeting was a sort of dual affair, the Wednesday meeting being held in the First Church, San Francisco, and the Thursday, an all-day meeting in the First Church, Oakland, which was full of interest, with reports and papers, and a young ladies' hour, a children's hour, with some fine music interspersed.

This brings us to our present anniversary, the twentieth, which will make history for itself to-day.

OUR MISSIONARIES.

These will soon respond to the roll call, so it will serve the purpose of this report simply to mention their names. The last decade left us Miss Starkweather in Kyoto, Mrs. Baldwin in the Broosa School, and Mrs. Goodenough in Zululand, who was succeeded by Mrs. Holbrook. Miss Starkweather's name disappears from our list in 1886. In Japan we have our three California girls, Miss Gunnison, Miss Denton, and Miss Harwood;

and in Micronesia, Miss Wilson, our latest accession to this dear missionary band.

By contributions we are linked to the work of Mr. and Mrs. Perkins in India, and of Mrs. Gulick in Spain, and to the Morning Star; also to that of Mrs. Arthur H. Smith, whom we rejoice to have with us at this time.

OUR LITERATURE.

This work is largely that of faith. We rarely see the results. We cannot take the cars in the morning, and in a few hours visit our missionaries, and see with our own eyes their work. We cannot follow every dollar that goes on its mission, except with a prayer, which every shining coin should carry with it: and so we are, aside from personal letters, dependent largely for information which strengthens our faith, and for enthusiasm which nerves our efforts, upon missionary literature; and how rich and varied is this literature at the present day in biographies, and in stories, and in periodicals, from the "Missionary Review of the World" down to the little *Mission Day-Spring* for the children! Each month they come to us over the mountains, the *Missionary Herald* now drawing near to its 90th year, which our fathers and mothers read and pondered till their hearts burned with love of this work, which has resulted in the large and constant contributions from the little New England States. Our own *WOMAN'S LIFE AND LIGHT*, the gem of all our missionary magazines for ability, for variety, for instruction! We are represented here in four pages each month. *Mission Studies*, from the Board of the Interior, which sometimes reminds us of the vision of St. John in Patmos, of one who had eyes within and without.

The Eastern Boards publish a large amount of leaflets and tracts. We have only published three, "Sara" by Mrs. Perkins, "Two Sunny Hearts," and "Little Gate-keeper," by Mrs. Arthur H. Smith.

The *Pacific* presents its long column of varied subjects each week, prepared by Mrs. Jewett in her uniform, able manner.

OUR TREASURY.

He "who sat over against the treasury" in the days of his flesh, 1800 years ago, still sees and knows the gifts of his people in this our day. In 1883 we reported about \$26,000 gathered in the harvest of our first decade (as we hear from our Treasurer). During the last ten years the figures show an increase of \$48,000, making for the twenty years an aggregate of \$74,000. In 1883 there were 3,997 women in our churches; in 1893 there are 8,615, counting both Northern and Southern California, showing that the numbers

have more than doubled, while the contributions have nearly trebled. Of this sum \$7,500 have come in large gifts, of \$1,000 and over; some sums of \$100 have been given, and 290 life memberships have been made at \$25 each; but after deducting these large sums there remains over \$60,000 which has come to us mostly in small sums, from the savings, the self-denials on the part of many, many women. In numerous cases the history of these small gifts would be most pathetic. In financial matters God has blessed this society beyond the faith of its early founders.

What society on our coast has so utilized, gathered up, the fragments as has this, our Woman's Board!

Our prophecy of 1883,—has it been entirely fulfilled? The "child-wives of India are not entirely emancipated," although the English Government, seconded by intelligent Hindus, has done something toward this end.

"Japan, with all its beauty, skill, and genius, is not quite as much of a Christian nation as is America to-day," although the last ten years have seen such marvelous progress.

We looked at Turkey with the "glorious revivals that ten years since were vivifying all the work of our missionaries in its churches and schools," and felt that another decade would see this land almost transformed; but, alas for Turkey, the last two or three years, with the persecutions of Christians and burning of their buildings, look like retrograding to a sad degree! But seeds of persecution and martyrdom often bear glorious fruit for the Master, and so it may be for poor deluded Turkey. And the prophecy goes on, "You'll gather again, perhaps, in Santa Cruz in 1893, and you'll report 1,000 copies of LIFE AND LIGHT taken." But our LIFE AND LIGHT has not increased in circulation on this coast, 318 copies only being taken the past year. And "you will perhaps sum up \$50,000 instead of \$25,000, as in 1883." Here we may raise a note of joy, as we report \$74,000 as the harvest of these twenty years. The prophecy did not keep pace.

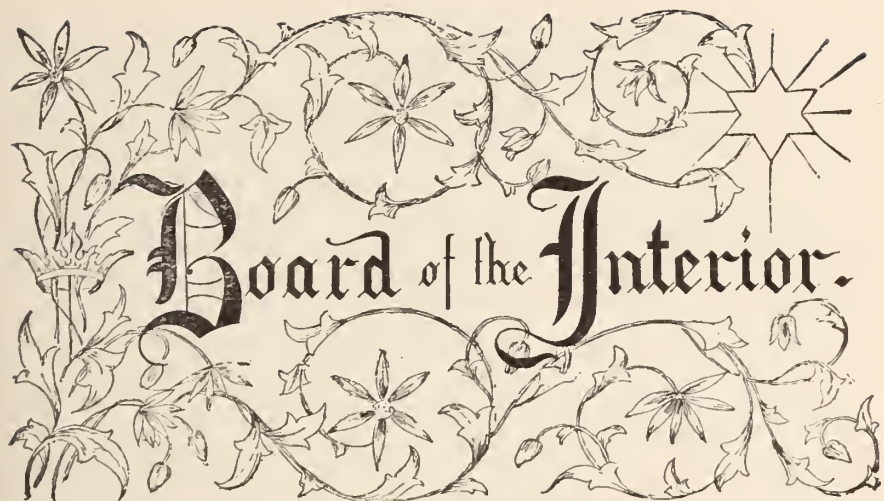
If the arithmetic of the past is repeated in the same ratio, your Treasurer will show a sum total for the next ten years of \$200,000.

Shall we look forward to 1903? 1903! The dawn of a new century!

Could we but look down the coming years and see that mighty baptism of the Spirit "when a nation shall be born in a day!" Will we come to Santa Cruz, which has become our Mecca, in 1903, and, looking over the brightening East, discern the dawning of that millennial day which is surely coming, for "He has said it"?

"Heaven and earth shall pass away, but my words shall not pass away."

J. C. SMITH, *Recording Secretary.*



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.
Mrs. H. M. LYMAN.
Miss SARAH POLLOCK.
Mrs. JAMES G. JOHNSON.
Mrs. GRAHAM TAYLOR.

CHINA.

LETTER FROM MISS GERTRUDE WYCKOFF.

PANG CHUANG, Jan. 8, 1894.

MY DEAR FRIENDS: As I sit at my writing desk this evening, in a warm, comfortable room, filled with the fragrance of the narcissus flower which bows its head gracefully before me, with only the ticking of the clock to keep me company,—for my sister is spending her evening with the schoolgirls,—I am reminded of the place where I spent a few days just a month ago. I was happy there; I am happy here. There, I was in a Chinese house, surrounded by Chinese women and children, all of whom tried in every way they could to manifest their love for me. School had been in session ten days, and I was there to examine the work they had done with the two Chinese women who had been sent to help them. Eleven slept in the outside room on the good-sized *k'ang*, or brick bed. The two women above mentioned, my woman (cook on tours, and teacher in the spare moments), and I slept on a small *k'ang* in the inside room. I improvised a table by putting the cover to my food box on top of my grip, and though not so very steady, it answered every purpose. The one unpleasant thing was that whenever food was made

—and that was three times a day—both rooms were blue with smoke, and one's eyes were somewhat uncomfortable; at noon I generally took a few of the girls out into the yard to hear their lessons. My hostess, a very kind-hearted, thoughtful, and lovable Christian, would gladly have given me a place in her room, but having guests it was not convenient; and, moreover, it was my wish to be where I was, unless we were too much crowded.

I wish you could have seen the unselfishness of this woman as she planned for the comfort of the scholars; when they wanted to buy bread or vegetables she was ready to run for them, and whenever anything of special interest to the church was mentioned she was the one to help plan for and carry it through. Her four years of sorrow because of a wayward son have left their impress upon her, but she has proved herself pure gold, even though tried in the fire. In speaking of her son and grandson, and their evil ways, she said, "I have found that it is of little advantage to get angry, and argue, and scold; and so I called them into my room, and I and my daughter-in-law prayed with them, asking the Lord to save them and us; and they were both of them touched by our prayers, and wept as they heard us pray." Poor woman! her mother heart tries to hope for the best, and endeavors to see change and improvement in the erring one, who promises reform. One day her heart was unusually sad, and her eyes red with weeping, when he asked her the cause. She told him, and then said, "If you must smoke opium, do it at home; I will give you the east room, but don't go to the opium dens." Then she planned for him to lessen the amount daily, and to try to have him study some. It was pathetic to hear her say, "He did stay at home, and I used to steal to the window to see if he was smoking, or reading, or sleeping." She has been much reduced in circumstances by this evil habit of her son, but she says, "Just as soon as I can pay my debts I want to give my life and time to the Lord, to repay his great goodness to me."

I am sure the zeal and earnestness of the women and girls who studied at Kuan Chuang would have pleased you; most of them had never been in a school before, but the work they did showed of what material they were made. At the close of the school eighteen of the women willingly and joyfully made a simple offering to the church, giving, as they were able, to help buy benches for the chapel in that place. One morning a busy woman who seldom has time to study, unless in the evening, came into the room. I noticed her face was very sad, but did not dream of the cause; I inquired of her, "Are the two little girls well?" "The little girls," she replied; "they are dead!" I remembered them well, one seven, the other five, for they used to come sometimes with their elder sister and try to sing the hymns and lisp the little prayer. The mother was very sad, and she sat by me weeping. I

took her hand and told her how Jesus loves the little children, and that I hoped he had taken them from this world of sin and sorrow to the bright and happy home above. She is not a Christian, though she seems interested in the Doctrine. I told her that if she would live according to the Scriptures, and try to trust in Jesus, she could go and be with them at last. It seemed to comfort her, and I hope she will use more time for study, now that house duties are fewer. In the evening I told the scholars how we look upon the death of little ones, and referred to some of their superstitious customs, such as crushing the head lest the spirit remain on the earth, throwing the body out into the street, etc. One or two mothers looked so sadly innocent as they said, "We did not know before."

One woman in the class had taught an aunt of sixty years to recite from memory the entire Primer, a book containing about four hundred characters. The latter had been blind over twenty years. She said she knew how to pray, for she asked the Lord to keep her well and strong every day. I wanted her to know that the forgiveness of our sins, and the salvation of our souls, was more important than anything else, and so told the "Old Story," to which she listened with interest, and then asked, "And will I not come into this world in another form or person after death? I do not desire to; I have had enough of this world's suffering and sorrow in this lifetime." She seemed quite relieved to have this anxiety removed, and went home with the promise to trust in Jesus, and to ask him to forgive all her sins.

After this school was finished I went to Kao T'ang, where, in more commodious quarters, half a month was spent. Here, too, about twenty were permitted to be in the school, most of them belonging to the families of probationers or church members. To the majority of them studying was a new thing, and of the truths of the Gospel they understood very little; their praying was like the first words the baby tries to say to its mother. Two of the members were seventy-nine years of age; two, seventy-two; several over sixty, and two over forty; the latter none the brighter for their youth. The remainder of the class were younger, and did more satisfactory work in reading. You would have been amused could you have been in my old woman's class. They studied painfully and slowly, character by character, sentence by sentence, the covenant which is used upon entering the church by probation. When the sentences were too difficult they got very much discouraged, and several of them dropped a tear now and then over their stupidity, and because I had to work so hard with them. Sometimes, if they learned a little more easily, they would remark, "We are brighter today, and make you less trouble." I kept cheering them up, and reminding them that they were not children, and must be content to read only a very

little. The good they obtained from the school was not the number of characters learned, but the new interest and inspiration given them; for they said, "When we go home, now we will give more heed to the helper as he preaches, and we will try to do more studying; and since prayer is more of a reality to us, we will pray each day ourselves, and by next year we will understand much more than we do this year."

Had I time, I could go on and tell you much concerning women who are learning little by little, plodding on slowly over this tedious road of knowledge, some of them only able to go a few steps: others, with half of a lifetime before them, able to push rapidly on, and to reach a certain goal, at which point they will see and appreciate the value of an understanding mind and an enlightened heart. If, too, added to this book knowledge, there be an earnest desire to walk as children of the light, then we shall see the real good of these schools, which at the time seemed to do comparatively little good.

I was away from home two months, with one week's vacation for Thanksgiving; in all I visited ten villages, held three schools of about twenty days each, taught some sixty women and girls, besides conducting meetings with church members, and preaching to outsiders, many of whom had never heard before.

On the first tour a nice young married woman from Tientsin, well educated, and with unbound feet, went with me; she was cordially received and praised by every one. On the second tour, two of our own church members helped very satisfactorily in the schools. These three gave their time, their food only being provided.

My letter began with home; thus I end. There is no place like home for rest, comfort, quiet, and work. Returning home is always such a pleasure and joy.

MICRONESIA.

LETTER FROM MISS JESSIE R. HOPPIN.

MORNING STAR, JALUIJ, Oct. 9, 1893.

DEAR MISS POLLOCK: Here we are at Jaluij again, with another chance to send mail. It is hard at times to realize that it is more blessed to give than to receive when it is a case of letters, though it is a comfort to send word home.

Here's a bit of news. Did you know that a man had been found to keep the boys' training school on Kusaie? It is another instance of "all mankind embraces all womankind," for that man is not a man, or even half a man,

but only a woman. Truly I am that woman. I said, "Keep the training school." I should have said a part of the school. One married couple and fifteen boys are to return to Kusaie, and I am going to try to teach them until the real man comes. Of course he will come on the next trip of the Morning Star.

We have been absent from Kusaie almost seven weeks. Have found the work everywhere in good condition. I have left five girls who were in the school last year, and who were very young, and seemed otherwise unsuitable candidates for teachers' wives in the future. Have found new girls to make our number nineteen at present, with a prospect of one more, which will make our full number of Marshall girls. They are a very nice set of girls, I think.

FROM MRS. SARAH B. HOWLAND.

GUADALAJARA, March 2d.

. . . I BELIEVE we are happier here than we could be anywhere else, and I think the Lord is very kind to lead us in such pleasant paths. Our home has always been very happy, we have found such dear friends here,—just enough congenial ones to make us content, and not enough to distract our minds because we can't see them all at once. There is plenty to do, and such beautiful opportunities all the time that we have nothing lacking that makes up the best of life. The past few months have been unusually busy; but we have enjoyed the work, and seen many signs of progress.

During the first weeks of vacation, after Miss Haskins left, Miss White and I did our sewing while we read the "Life of Titian," and watched jelly and preserves while we delighted our hearts with a big volume of "Art Criticism." We made calls; and Miss White made innumerable aprons, and skirts, and dresses, to have the girls in nice order for the new school year. We walked a good many miles looking at different houses, and at last found one that seemed to be a great improvement upon the old place; so we decided to move, and have the house all arranged to welcome Miss Haskins upon her return. The former building was situated in an unhealthy part of the city, and we had long tried to find something else; but it is almost an impossibility for us to rent suitable houses.

School opened promptly in the month of October, with all the old pupils and several new ones. We have had more applications this year than ever before for places in the boarding school, and could easily fill up a new dormitory.

It has been hard for Miss White to have so much care and responsibility so soon after her entrance into Spanish work; but she has a good deal of push

and executive ability, and everything has gone on very successfully. The school is much more attractive in its new quarters.

We all need the inspiration of contact with people at home now and then, and I want to go myself before very long. When I do I shall want to see you all "face to face."

Mrs. B. B. Blachly writes as follows of her husband's Bible work in Lower California:—

MR. BLACHLY left Hermosillo the 5th of February for Guaymas, where he took steamer the next evening and reached La Paz, Lower California, Wednesday evening, February 7th. On the following morning he opened a box of books, filled his canvas bag, and started out to sell Bibles. But finding the people exceeding poor, with no money and many of them hardly able to get enough to eat, it was difficult to sell books. Notwithstanding their great poverty they were very anxious to have the Bible, and were willing to trade almost anything they had for it. One woman gave a crucifix for a Bible; a girl gave a rosary; another took a small crucifix from her neck and gave it for a Testament. A man gave a can of sardines and a can of salmon for a Bible. One woman said: "I have a Bible, and the priest wants me to give it up, but I will not. It is good; I like it; the priest wants to keep us in ignorance." This certainly shows that the Holy Spirit is working upon the hearts of the people. And it is so encouraging to find, in spite of their intense want, they are determined to have the Word of God. So where sales could not be made, Mr. Blachly would trade the books for what they had. He received a wild-cat skin, a goatskin, a handkerchief and thimble, several rings, some raisins, bread, pillow, and mass book; he also took in about twelve dollars.

In 1892 Mr. Blachly was at La Paz, where he sold one hundred books, and he writes that some of those who bought of him then have been reading their Bibles. This is so comforting. How thankful we should be that God is blessing the work. On the Sabbath Mr. Blachly and Mr. Caviner (the minister at La Paz) visited the jail, and read from the Bible to the prisoners and talked with them. Some Bibles were left at the hospital and some at the soldiers' quarters. They all received them gladly. Mr. Blachly says people stop him on the streets and ask for a Bible, though they have nothing to give for it, and it is hard to refuse them, but he dare not give away so many. When he thinks of our happy surroundings, and then sees the hovels of poverty, filth, and hunger, he cannot help but say, "God will require much at our hands." In less than a week he disposed of nearly two boxes of books, and, just at the close of his letter, was about to leave La Paz for Triunfo, where he hoped to make better sales.

JAPAN.

LETTER FROM MISS SUSAN A. SEARLE.

KOBE, Jan. 31st.

OF our school I have no wonderful things to record. The work goes on in much the same way as ever. Our numbers do not yet increase, and I am not sure that we have quite as many as a year ago, though I think the number is about the same. But the spirit in the school seems good, and we do see the girls growing in character and in ability. Two of the younger girls united with the church at the last communion, both from Christian families.

Just now we are suffering from the influenza. A few days ago twelve or fourteen of the girls were ill at once, but we have had no serious cases, and for that we are very thankful. Dr. Holbrook was in the house about three weeks with the same trouble, but seems quite herself again now.

The date for the formal opening of the new buildings is not yet fixed, but it will be some time in March. Dr. Holbrook has already written, asking for a letter from you to be read at that time. I am saving the letter sent by Mrs. Leake to the school for a little while, thinking that if another does not come in time it will be just the thing for that occasion. I shall have it translated in the best possible manner, whether it is read then or at some other time. How I wish you could be here on the day we celebrate! But we will try to send you a full account of the exercises.

We observed the day of prayer the last Thursday in January, as usual. The consecration meeting, before breakfast, was led by our new matron, a graduate of the Bible school and a Christian worker of experience. She is an older sister of Yamawaki Lar, who is now at Mt. Holyoke taking the scientific course, in preparation for work in that department here. We have tried several times before to get this woman as matron, but have failed, and we count ourselves very fortunate that she is at last with us.

At ten o'clock we held a general meeting in the chapel, to which the Kindergarten Training School and the Bible School women were invited. The principal speaker was Mr. Matsuyama, the first pastor of the Kobe Church, and one of the translators of the Bible. He gave us a strong, earnest sermon on faith, from Heb. xi. 1; one which could not fail to help those who listened. Early in the afternoon we had a general meeting of the girls in the parlor. This was in charge of a committee of the Christian girls. They asked two of the city pastors to speak. The second address, by Mr. Gebina, was, I think, the most impressive part of the day's exercises. It was on the Fatherhood of God, and made a deep impression on several, especially on one of the teachers who is not a Christian. After the general

meeting was over the girls met by classes, each with a pastor or with one of the teachers, and I think the hour was profitably spent. My own meeting was with the college girls and the teachers not otherwise occupied, and the prayers were certainly very earnest.

I cannot tell you what a joyful surprise it was to us all, when the report of the appropriations came, to find that the one thousand dollars we asked had been granted. After the reports which had come to us of the hard times at home, we did not dare hope for the full amount we asked, and we do all thank you most heartily for being so generous to us. May God fill your coffers to overflowing, even in the midst of the hard times, and enable you to broaden the work everywhere, that there may be no thought of retrenchment.

The meetings of the Week of Prayer were earnest and spiritual here. Mr. Osada, one of the Kobe pastors, said they were the best in the nine years since he came to the city. In Osaka there was a deep interest, the churches being crowded for the meetings. In both cities a week of special preaching services followed, and the results were encouraging. Word has come from Nagoya of a special and united longing for the outpouring of the Spirit among the Christians there, and of indications of blessing. Everywhere there are signs of an awakening among the Christians, and we are hoping and praying that this may be only the beginning of a great revival. Naturally those who are not yet Christians are apparently but little moved as yet; but that will come in time. In our own school we shall have a smaller number than usual of additions to the church to report in the year from April to April. This is partly because of the opposing causes outside, and partly because a very small number of the new scholars during the year has been non-Christian. There are a few girls still in the upper academic classes for whom we have hoped, and worked, and prayed for four or five years, who are not yet Christians. We cannot find out exactly what is standing in their way. Pray for them especially. One of them, a self-willed girl from a Christian family, has been obliged to go into a lower class, and she has been having for weeks a hard struggle with herself. At first she determined to leave school; but she has conquered herself in that point, and I think the rest will come in time. I am watching her anxiously, and trying to put in a helpful word now and then, and I know that some of her friends among the older girls are doing all they can for her. It is always one of the comforts of our work here to see how faithfully some of the older students will hold on to their younger friends month after month till they become Christians.

I must write a word more about a very pleasant meeting I attended in Osaka a week or two ago. Seven of our alumnae are living there; two are

pastors' wives, two teachers in the girls' school, two are language teachers and helpers in Christian work for missionaries, and the last the wife of a business man, but teaching in the Sunday school. They invited me to spend the day with them at one of their homes. We had such a good day. The first thing we did was to go and have our photograph taken. Then we dined together in Japanese fashion, and afterwards had a meeting. I gave them, at their request, a little talk on ways in which they might help the school; and if you could have heard their earnest prayers for the school and for the teachers, and if you could know the lives they are living, you would feel that your prayers and your labors are bringing forth fruit abundantly. Oh! it does pay, dear friends. I wish you could be here sometimes and have a larger share than we can give you by letters in the fruition. We do get tired sometimes, and it is pretty hard to know how to decide the puzzling questions that come, and the girls don't all turn out saints, or even fairly consistent Christians; but I don't envy you dear women in Chicago a particle. I'd rather be at this end of the line.

Once more let me thank you for the inspiration of your letters, and through you let me thank also the other dear friends who gather at the "Rooms." Without your support and sympathy the work would be a very different thing.

Mrs. Jennie Cozad Newell writes from Niigata, February 18th:—

THE closing of the schools left the members of our station free to do evangelistic work. There has been something of progress and growth all along the line. We have six evangelists in this region, and room for four or five more if funds would permit. At Nagaoka, our old home up the river, there is a very wide-awake, earnest evangelist, who, with his wife, is doing all he can to make the gospel known to a very conservative people. He is a strong man, and if he remains long we hope for a growth in the church there, both in numbers and character. He has regular meetings in the church and at a preaching place in the lower part of the city. From there he goes once a month to a city eight miles down the river, where there is a little company of Christians; also once a month to another city ten miles up the river. The way is also opening for work in two or three new places not far from Nagaoka. About twenty-five miles down the coast is another evangelist, who by patient, persevering effort has succeeded in building up quite a little church in a city where there was not a Christian when he went there three years ago. He always seems to have a little company of young men about him who are learning the truth. They need a Bible woman there very much. The evangelist's wife is a woman of little education, and is not

prepared for active Christian work. We hope in another year to be able to secure a Bible woman for work there. From this city the evangelist is able to go out to several neighboring towns for meetings. In the city of Gosen, fifteen miles east from Niigata, there has been until recently an evangelist, who has also branched out considerably in his work. There are also two other cities fifteen and twenty miles from here where work has been regularly carried on, and each city forms a center, from which the work radiates to the surrounding cities and towns. In this way we have six or seven centers where an evangelist is now or has been working, and from where the workers branch out as there are openings in the adjacent places. This winter an evangelist has been placed in one of the strongest Buddhist sites in the Province Sanjo, on the river about half way between Niigata and Nagaoka. It is a wide-awake, wicked, business city, and a difficult place to work, but an important center. Just across the river from Niigata is another Buddhist stronghold,—Nuttari,—a city of ten thousand inhabitants, where as yet no Christian work has been done. About three years ago a Sunday school was held there for a short time. Now, a regular preaching place has been rented, and weekly evening services and an afternoon Sunday school are held. The attendance has been good, and the character of the audience excellent so far. In this way, a little here and a little there, we feel that the seed is being sown. As it has ever been since the days of our Lord, some seed falls by the wayside, some upon stony places, some among thorns, but other falls into good ground. It is our constant prayer that that which falls into good ground may bring forth an hundredfold, and many from this region may yet come to see the salvation of the Lord.

Just a word about ourselves before closing. The members of our station are Mr. and Mrs. Pedley and their three-year-old son, and Miss Brown who lives with them, and Mr. Newell and myself, and our three-year-old Florence, and the baby boy of five months old. These little ones are by no means a small factor in our mission work and homes. They find their way into the hearts of the mothers, at least. Since our return from Kobe, in the fall, I think I have had more calls on my babies' account than on my own. Our ways of caring for our little ones are so different from the Japanese customs, and so many are the questions asked regarding the best ways, I am always very glad of saying a word against some of their practices, which it seems to me must be very detrimental to the health of the children.

We lead busy lives in our various spheres, some of us studying, calling, touring, or conducting Bible classes, and some of us in a quiet way with our little ones. We need your prayers, your interest, and your sympathy. We would have wisdom given us from above to guide us to right action.

TURKEY.

A missionary writes from Manisa of a Bible woman:—

MANISA, Jan. 29, 1894.

THIS is her second winter here, and we are more than ever pleased with her as a worker, she is so faithful and conscientious in her work. She shows an earnest, truly consecrated spirit at all times. Last Friday we made several calls together; one was upon a woman whose husband had recently died, after a very few days' illness. Her words to the poor sorrowing widow were full of consolation, and showed that they came from a heart touched by love of Christ. She seems to have a peculiar faculty in turning almost any conversation into a serious or religious channel, which I think is a rare gift in a Christian worker.

Much of her time is taken up in giving lessons from house to house; I think she has about twenty-two pupils. Her text-book in most cases is the Bible. I went with her to see a young woman who has progressed rapidly, and is now finishing the Gospel of Luke. Her intense interest in her lessons was very evident, and much of what she had read had plainly touched her heart. She said her husband often laughed at her, and told her she was too old to learn; but she would never go to bed at night without reading a chapter, even though it was late before her day's work was done.

Every Sunday the Bible woman has a class of between thirty and forty little ones, whom she interests by means of Bible stories illustrated by the Sunday-school cards which are sent us from America.

The requisite amount for her support is \$8.80 per month. I should also mention that her help is very valuable in our woman's prayer meeting. She always takes an active part, and when I am unable to be present takes the entire charge of the meeting.

For the Bridge Builders.

ONE OF OUR GIRLS.

BY MISS ELLA J. NEWTON.

LATE in the autumn, some eight years ago, two of us missionary ladies were making a little visit at one of the country stations connected with the Foochow mission. We spent the Sabbath at a new chapel, a large part of which the native Christians had built themselves, and of which they naturally

were very proud. The communion service was observed that day, and a widow of perhaps forty years was baptized. Her home was in another village, not far away, but she had a friend near the chapel who was an earnest Christian, and had taught her the way of life. The truth found a ready reception in her heart, and the light of a new joy shone out upon her face. She had with her that day a little girl three or four years old, who was also baptized,—Soi Hiong, “auspicious fragrance,”—a child whom she had adopted as the future wife of her only son. He, too, was bought by the childless widow to be the support of her old age. The next morning we packed ourselves away in a little *sampan*, or Chinese boat, to begin our journey home, taking the woman and child to their own village on our way. She invited us to go to her house, so we went on shore; but our welcome was not very cordial from the villagers, for they were strongly opposed to Christianity, and were not pleased that their neighbor had accepted the foreign religion. She, poor woman, in her anxiety to entertain us, did a careless thing, *i. e.*, went to show us the ancestral hall of the village; but, to her chagrin, the gathering crowd refused us admittance, and began to be rude. Appearances showed us that the materials mobs are made of was present, and our safety lay in retreating to our boat; so, keeping our faces as much as possible toward the crowd, and saying all the pleasant things we could think of to keep them in a good humor, as they closely followed us, we at last were able to step on board, thank them for their courteous (?) escort, and glide away down the beautiful river, lined with orange trees loaded with ripe, golden fruit.

Poor Ngo Sing was planning in a few weeks to come to Foochow and attend the woman's school, and we wondered how she would be treated after we left. A few weeks later she appeared at our house early one morning, haggard, worn, and excited, and told her sad story. A sister-in-law, higher in rank than herself, had learned of her purpose, and determined to make some money out of her. So she secretly engaged to sell her to the one of several different parties who would successfully seize her and carry her away. Already they were watching about the premises for an opportunity to carry their plan into effect, when a word of warning reached her ear. She caught up the little girl in her arms and ran for her life, finding a hiding place in the house of a friendly family near the river. Once there, her would-be purchasers dared not secure her by violence, but for days she scarcely slept or ate, knowing that day and night the house was carefully watched. At last, one night, her protectors hurried her into a boat that was waiting on the river, and in the darkness slipped away, coming with her all the way to our house. We took her at once to the woman's school, where she could be carefully

concealed, and she was provided with food and clothing and made comfortable.

Not long after, the smooth-tongued sister-in-law appeared and tried to draw from us some knowledge of the woman's whereabouts, professing great love for her and interest in her welfare; for the loss of the large price promised was a sad trial, and no method by which she could gain her end was too low for her to make use of. Once she did gain admittance to the house where the refugee was concealed, but was soon ordered to leave the premises, and with great reluctance withdrew. The strain of those awful days of anxiety was too much for poor Ngo Sing. A wasting cough reduced her strength, and one morning the angels came for her so suddenly that there was no time to say good-bye, or give directions about little Soi Hiong or the boy, who had already escaped and come to his mother. And so the two children were left in the hands of the mission. Kind friends at home provided the means, and a good Christian home was found for the little girl, where she was cared for till two years ago, when she was admitted to the Girls' Boarding School. Affectionate, simple-hearted, and true, she has known little of sin and heathenism since she was old enough to remember, and so it seemed a very natural thing for her to give her heart to Jesus, to confess his name before men, and to become active in the little daily prayer meeting, besides making herself beloved by her teachers and schoolmates. A bright future seemed opening before her; but, alas! the boy, who was educated in the Boys' School, and finally advanced to a position in the mission printing office, where he was earning good wages, so that he had already assumed the support of his little wife,—this young man of many hopes and prayers has stolen, and gambled, and involved himself in sin to such an extent that it was necessary to dismiss him from mission employ. The papers which make little Soi Hiong his property were stolen by the cruel aunt, and are still in her possession, and there is no law in China that can hinder the family from taking her if they choose. How much the poor child knows of her danger we cannot tell, but we want to keep her in ignorance of it as long as possible.

One little incident shows what a conscientious child she is. She had been provided with a new tune book, as she is learning to play the baby organ, but waited to pay for it till Saturday afternoon, when she often goes to the place she calls home, and where she still spends her vacations. That night she brought back the book, saying, "I have no money to pay for it." Knowing that the young man's affairs were not yet settled, we told her she might delay the payment longer. A few weeks later a gentleman visited the school and gave each girl a ten-cent piece. Then the conscientious little

maiden came again, and asked if she might pay so much toward the price of the book and leave the rest till some other time. It is needless to say that her precious dime remained in her possession, but we wonder if every child in America would have thought of offering what she did. And now what can we do? Absolutely nothing but to pray the God in whose hands are all hearts to keep this tender lamb from the wolf; or, better still, to open the heart of this aunt to the gospel message, and remould her savage nature, to bring back the young man like the returning prodigal, and make him worthy of his little wife. Meanwhile we shall care for her, and strive to give her the best preparation possible for whatever is before her, remembering that He without whose consent no sparrow can fall to the ground, loves his child far better than we, and will never forget her in his infinite plans of love and mercy. Will you not join us in continually commending her to his care and keeping?

FOOCHOW, CHINA, Feb. 14, 1894.

WHAT THE MISSIONARY WORK WILL DO FOR YOU.

BY MRS. W. T. MILLS.

SOCIALLY.

It will introduce an element of service into your social life.

It will bring you into social relations with persons of largest usefulness.

INTELLECTUALLY.

It will increase your knowledge of geography, history, literature, and religions.

It will broaden your views of the world's needs.

It will associate you with the strongest and brightest minds.

It will stimulate you to mental activity by presenting to you for solution the largest problems of the age.

It will necessitate an intelligent interest in foreign political affairs.

SPIRITUALLY.

It will cultivate a devotion to worthy causes.

It will stimulate you to a spirit of self-denial.

It will stimulate you to a spirit of prayer for the world.

It will bring you into close and intimate personal relations with the world's Saviour.

PRACTICALLY.

As a working member of an auxiliary, it will give you a knowledge of men and motives.

It will give you right views of the use and value of money.

It will give zest to your life by supplying a motive to effort.

As an officer of auxiliary or branch, it will give you self-possession in public activities.

It will give you a knowledge of parliamentary usage.

It will develop in you executive ability, power of concentration, ability for patient and continuous effort for a desired end.

As a missionary upon the foreign field, it will develop courage and self-reliance under difficulties.

It will give you an enlarging sense of Divine support and care.

It is suggested to the leaders of auxiliaries that the meeting this month may advantageously be made an experience meeting and an observation meeting, the workers themselves becoming their own testimony, and giving the results of their personal observation of others, so far as practicable.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEBRUARY 18 TO MARCH 18, 1894.

ILLINOIS.	
BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Abingdon, 12.88; Howen, 6; Byron, 10; Bunker Hill, 20; Chicago, Anon, "one whom the Lord loves," 25, L. L. W., 22.50, Mrs. J. H. Jacobs, 1, First Ch., 95, Kenwood Ch., 80, New England Ch., of wh. 1.40 is Thank Off., 15.63, South Ch., 50, Union Park Ch., 25; Dundee, 58 75; Delaware, 10; Evanston, 25; Emington, 1; Galesburg, Old First Ch., 37.50; Geneva, 9; Greenville, 8.14; Glencoe, 34.85; Hinsdale, 35; Huntley, 5; Joy Prairie, 35; Kewanee, 7; La Moille, 1.07; Lodi, 6.25; La Salle, 10; La Grange, 10; Naperville, 10; Rollo, 18.97; Rosemond, 7; Rockford, As., 10.25; Ravenswood, 20; Sandwich, 29.49; Stillman Valley, 9.80.	784 31
JUNIOR: Chicago, First Ch., 50; Galesburg, First Cong. Ch., The Philergians, 20; Illini, 13.05; Jacksonville, 6; Ottawa, 53.75; Plano, contents Edna L. Goss' Covenant Box, 1; Winnebago, 7.50.	151 30
JUVENILE: Chicago, South Ch., King's Messengers, 2.07; Geneseo, Light Bearers, 10; Peoria, First Ch., 15, Plymouth Ch., Plymouth Workers, 4.70.	31 77
C. E.: Greenville, South East Prairie, 1; Huntley, 6.75.	7 75
JUNIOR C. E.: Chicago, Duncan Ave. Ch., 5; Peatonica, 4.05; Sandwich, 3.12.	12 17
SUNDAY SCHOOLS: Ilwamville, 5; Chicago, New England Ch., Sedgwick Branch, 15.	20 00
FOR THE DEBT: Chicago, a Friend, 2, First Ch., 5, Union Park Ch., 25; Glencoe, 3; Providence, 2.50; Peoria, First Ch., Mission Band, 10.	47 50
LEGACY: Payson, proceeds Mrs. Robbins' estate,	176 80
Total,	1,231 60

IOWA.	
BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Alpha, 5; Cedar Rapids, 2.30; Chester Center, 4.37; Davenport, 6.35; Genoa Bluffs, 8.05; Grinnell, 22.25, Ladies' Social, 50; Harlan, 3.05; Hull, 10; Iowa Falls, 10.65, to const. L. M. Mrs. F. H. Parmelee, of wh. 5 is Thank Off., from Mrs. Robt. Wright, 5.50; Kellogg, 2.80; Modale, Mrs. Solomon Hester, 5; Ogden, 7.70; Pflugm, 5; Sioux City, First Ch., 9.35; Storm Lake, 9.27,	166 64

JUNIOR: Iowa City,	5 00
JUVENILE: Cedar Rapids, Busy Bees, 1; Davenport, Wide Awakes, 1.50; Grinnell, Busy Bees, W. Br., 8.05; Peterson, 5,	15 55
JUNIOR C. E.: Rowen,	1 00
SUNDAY SCHOOLS: Des Moines, Plymouth Ch., 28.60, Birthday Boxes, 2.04; Eldora, 2.26,	32 90
SPECIAL: Grinnell, Mrs. E. A. Potter, to complete payment for Bible Reader, Arrupukottai, India,	15 00
FOR THE DEBT: Davenport, Wide Awakes, 2; Green Mountain, 1.85,	3 85
Total,	129 94

MICHIGAN.	
BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 10.70; Bethel, 5; Benzonia, 15; Cheboygan, H. M. S., 5; Cadillac, 13; Clare, 3.85; Chelsea, 8.27; Detroit, Plymouth Tabernacle, 10; Eaton Rapids, 10; Flint, 36.62; Grand Rapids, First Ch., 50, Plymouth Ch., 6, South Ch., 16, Smith Memorial Ch., H. & F. S., 10; Jackson, 34.08, Mrs. F. E. Marsh, 20; Lansing, 26.94; Ludington, 12.95; Memphis, 2; Reed City, 13.13; Salem, First Ch., 5; Traverse City, 25; Wyandotte, 3.	341 59
JUNIOR: Coral, C. E., 1.40; Detroit, First Ch., Girls' Guild of C. E., 5.75; Eaton Rapids, C. E., 10; Stanton, 5,	22 15
JUVENILE: Reed City, Cheerful Workers, SUNDAY SCHOOLS: Jackson, 25; Reed City, 2,	3 74
FOR THE DEBT: Grand Rapids, First Ch., 50; Jackson, 25,	75 00
Total,	469 48

MINNESOTA.	
BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Belgrade, 2; Brownton, 82 cts.; Chester, Bethel Ch., 5; Dawson, 1.60; Glencoe, 5.50; Granite Falls, 65 cts.; Lake City, 21.28; Lambertson, 2.50; Mazepa, 5; Minneapolis, Cong. Missionary Union, 20. Como Ave. Ch., 31.32, Fifth Ave. Ch., 7.55, First Ch., 25. First Scandinavian Ch., 2.51, New Brighton Ch., 4.56, Park Ave. Ch., 41.50, Pflugm Ch., 50 cts., Robbinsdale Ch., 3.60, Silver Lake Ch., 4.87, Vine Ch., 2.50; Morris, 15.75; New Ulm, 29.39; Northfield, 23.82; Ortonville, 5; Owatonna, 27; Princeton, 5; St. Paul, Bethany Ch., 10, Plymouth Ch., 5.06; Stewart,	

86 cts.; Winona, Second Ch., 15; Worthington, 15.55,	340 59
JUNIOR: Duluth, Friends in Council, 35; Northfield, 10,	45 00
Y. P. M. S.: Morris,	4 25
C. E.: Dodge Center, 3.05; Faribault, 30; Minneapolis, Cuno Ave. Ch., 16.77, Park Ave. Ch., 11.10; Ottonville, 5,	65 92
JUNIOR C. E.: Duluth, 5; Minneapolis, Silver Lake Ch., 13 cts.,	5 13
M. B.: Lake Park, 1.25; Minneapolis, Plymouth Ch., 11; Minnesota Falls, Willing Workers, 80 cts.,	13 05
SUNDAY SCHOOL: St. Cloud,	7 50
THANK OFFERING: St. Paul, Plymouth Ch.,	9 73
FOR THE DEBT: Minneapolis, Fifth Ave. Ch.,	2 50

Less expenses,	493 67
Total,	24 90
Total,	464 77

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Aurora, 3.31; Breckenridge, 4.43; Brookfield, 5.50; Cameron, 6.31; Chillicothe, 60 cts.; Kansas City, First Ch., 7.14, Olivet Ch., 4.53; Lamar, 3.33; Meadville, 5; Neosha, 8.40; New Cambria, 5; Nickols, 2.77; Pierce City, 4.25; Springfield, Pilgrim Ch., 4.25; St. Louis, First Ch., 8, Compton Hill Ch., 7.46, Hyde Park Ch., 7, Redeemer Ch., 5, Aubert Place Ch., 2.75, Hope Ch., 1.45; Webster Groves, 1.80,	98 28
JUNIOR: Kansas City, Clyde Ch., J. C. E., 15; St. Louis, Third Ch., Y. P. Soc., 4.78, Tabernacle Ch., C. E., 12.79,	32 57
SUNDAY SCHOOL: Cameron,	3 50
Total (all for the debt),	134 35

NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas.	
JUVENILE: Fargo, First Ch., Star Mission Baud, 5; Cummings, Christian Soldiers, 2.25,	7 25
Total,	7 25

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20; Chatham Center, 5; Cleveland, First Ch., 15; Columbus, Eastwood Ch., 20; Cuyahoga Falls, 4.71; Harbor, Second Ch., 5.25; Mt. Vernon, 13.25; Oberlin, 55; Ravenna, 10; Tallmadge, 10; Toledo, First Ch., 110; Unionville, 24,	292 21
JUNIOR: Cincinnati, Helping Hand Soc., 21; Conneant, Sandwich Circle, 2.15,	23 15
C. E.: Brooklyn, 3; No. Ridgeville, 5.50; Sandusky, 30; Toledo, Washington St. Ch., 3.60; W. Andover, 1.86,	43 96
JUVENILE: Oberlin, Mission Band of First and Second Churches,	14 57
SUNDAY SCHOOL: Cleveland, Enclid Ave. Ch., Prim. Dept.,	4 51
Less expenses,	378 43
Total,	375 43

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Alexandria, 3.88; Centreville, Mrs. H. Bridgman, 5; Letcher, 1.86, C. E.: Chamberlain, 2.50; Columbia, 7,	10 74
JUNIOR C. E.: Chamberlain,	9 50
Total,	1 75
Total,	21 99

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 7.15; Ashland, 3.50; Evansville, 5.08; Endeavor, 4; Ft. Atkinson, 4; Green Bay, 9; Kilbourn City, 1, by Mrs. M. M. Jenkins, for Bible woman in Ceylon, 12.50; Liberty, 1.51; La Crosse, 11.55; Milwaukee, 7.27; Whitewater, Mrs. Geo. Salisbury, 1,	135 46
FORTHE DEBT: Ft. Atkinson, 5; Endeavor, Mrs. Child, Thank Off., 4; West Salem, 2.15; Whitewater, 10,	21 15
JUNIOR: Fond du Lac, 10; Trempealeau, 5,	15 00
JUVENILE: Arena, First Ch., Willing Workers, 2.87, Third Ch., S. S., 1.85; Berlin, J. C. E., 3; Endeavor, Coral Workers, 1; Ft. Atkinson, 10; Windsor, Coral Workers, 15.60,	34 32
Less expenses,	205 93
Total,	14 10
Total,	191 83

WYOMING.

<i>Cheyenne</i> .—Per Woman's Miss'y Union,	38 00
Total,	38 00

ALABAMA.

<i>Talladega</i> .—Little Helpers,	5 00
Total,	5 00

CALIFORNIA.

<i>Pasadena</i> .—H. M. B., for Delat,	10 00
Total,	10 00

JAPAN.

<i>Kobe</i> .—College Girls' Society,	13 77
Total,	13 77

MICRONESIA.

<i>Ruk</i> .—Children, per Miss Little,	75
Total,	75

TURKEY.

<i>Hadjin</i> .—The Marthas,	11 00
Total,	11 00

MISCELLANEOUS.

Sale of leaflets, 16.75; boxes, 7.17; envelopes, 1.97; Covenant cards, 2; African spoon, 35 cts.; Calendars, 65; key badges, 9.45,	102 69
Total for month,	3,317 85
Previously acknowledged,	15,797 06
Total since November 4, 1893,	\$19,114 91

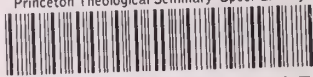
MISS JESSIE C. FITCH,
Ass't Treas.

For use in Library only

For use in Library only

I-7 v.24
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7295